The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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TO MAKE AMERICA FREE

WE SHALL in due course review the symposium entitled, "Who Owns America?" recently published by the Houghton Mifflin Company, edited by Herbert Agar and Allen Tate, in order to give our readers a serious appraisal of the main thesis and the chief arguments of this vitally important book. Meanwhile, we desire to call attention to its appearance as a news event of much significance—as a social portent which ought to arouse nation-wide discussion and which may possibly become a really great movement to make America free not merely in desire, or in vague dreams, or in dim remembrance of times past, but in actuality, here and now.

In her syndicated column, "On the Record," Dorothy Thompson recently called attention to the fact that in this country, in the Middle and Northwest, and notably in the Mississippi Valley, "there is the beginning of a movement which sees the American future in terms of the restoration of private ownership through a more intelligent agrarianism and a cooperative movement." The writers of this symposium seek to make this movement articulate and to provide it with leadership. Their effort is "to clear a path that the average reader can follow; a path leading away from both Fascism and Communism, away from centralization and economic slavery, to small-scale production and the independence of property ownership."

Among the authors represented in "Who Owns America?" there are Protestants, Catholics, agnostics, men of the South, the North, the East and the West, men of the country and men of the towns. But all of them unite in the "belief that monopoly capitalism is evil and self-destructive, and that it is possible, while preserving private ownership, to build a true democracy in which men would be better off morally and physically, more likely to attain that inner peace which is the

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mark of a good life." And nearly all the group have been constant contributors to the *American Review,* in which many of the essays in the present volume first appeared. The *American Review* has justified, by such fruits of its admirable policy, what this journal said of it some time ago, namely, that it was "the only really living, creative monthly magazine in America today." Other monthlies are primarily intended for entertainment (a most worthy aim), but the *American Review* has consistently held to its serious end of bringing about a return to the fundamental sanities of western culture.

What the group proclaim as desirable, and possible, is denounced by all Collectivists as both undesirable and impossible—as, indeed, a movement of crude reaction tending toward some sort of American Fascism. There are critics of the Liberal school who join the Collectivists in condemning the movement as a vain dream, even while conceding its desirability. Such a critic, for example, is Lewis Gannett, who writes of the book in the New York *Herald Tribune* as follows: "When Mr. Agar and his American agrarians are criticizing the present state of the American world, and when they are voicing theirs and Jefferson's dream of a country populated by happy, efficient, independent farmers, I find them thoroughly persuasive. When they begin to outline the steps by which one may attain to this ideal they sound to me like babes in the political woods."

But this top-lofty, mildly contemptuous dismissal of this "new declaration of independence," as a nostalgic fairy-tale, will not do. It is quite unjust. What the writers in this symposium consciously express is something that millions of American farmers, mechanics, manufacturers, store dealers, artizans, workers, clergymen, doctors, teachers, and their women-kind, all over the land, strongly believe, and which large numbers of them still practise in spite of all the handicaps which unnecessarily surround that practise. If what these writers put forward so lucidly is taken up by some national leader, understandingly and honestly, such a leader would, we believe, find a vast multitude of Americans rallying to his standard. And it would not be his personal standard: it would be the standard of traditional American liberty—that real liberty which cannot exist, materially speaking, in any nation, unless the determining mass of the nation is constituted by individuals and families and free groups possessed of true property in land and in houses and in tangible things—not merely jobs, and some paper holdings of shares in enterprises in the direction of which they have no part. For that mode of life tends toward servility, and regimentation, and degradation of human values as surely, if more slowly, and less directly, and less openly, than Communism or Fascism.

In considering the program proposed by this manifesto—for the book is virtually a manifesto of a movement rather than the paper theories of a few literary dreamers—it should be remembered that it does not, as Mr. Gannett seems to think, rest its case upon a dream of a country entirely populated "by happy efficient farmers." Mr. Agar, in a statement issued by his publishers, expressly repudiates such a view. As THE COMMONWEAL hopes that all Catholics interested in reasonable proposals for attaining social justice will acquaint themselves with this book, we call their attention to the main points of Mr. Agar's statement. He says:

"The first step in making clear our program is to get rid of certain misunderstandings. First, we are not proposing a mere back-to-the-land movement—we believe that our program provides for a good life in urban as well as in rural communities. Second, we are not pretending that the present state of the farmer in America is everywhere an example of the good features of agrarian life. Third, we are not proposing a return to technologically inferior modes of manufacture. If these statements are kept in mind, it will be possible for even the most hostile critics to understand what it is we are advocating. The advantage of such understanding will be that our critics can then attack our actual program (which might be valuable to us), instead of merely attacking some queer misshapen notions of their own.

"Believing as we do that there are moral and economic virtues in the institution of widespread property, and that monopoly-capitalism is morally ugly as well as economically unsound, our practical proposals look toward the establishment of a genuine property State—that is, a State in which a considerable majority of the families participate in real ownership.

"The problem of property can be divided, for convenience, into the problem of property in land and the problem of property in industry and the distributive trades.

"Other chapters in this book explain why we believe that real property in land can be saved throughout America, and how we believe it can be saved. I shall not recapitulate; but for the sake of clarity I shall state once again that our aim is to make free men of our present farmers, tenants and croppers, rather than to send a swarm of city-dwellers into the country. We may believe that if farming were given a fair chance more people would choose that way of life. But we do not wish to press it upon anybody. . . . Decentralization of ownership as well as of plant would take time. A lot could be done in five years; some of the changes would take a generation; but it is worth spending a little time to save America. . . ."

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Week by Week

UNCERTAINTY continued to prevail about relief and taxes, but the quandaries concerning both were being taken in the nation's stride.

The Trend of Events

The difficulties sure to be encountered when federal funds cease to be available were indicated in jobless demonstrations in New Jersey and elsewhere. Since it is obvious that in industry's failure to absorb more of the unemployed remains the greatest single challenge to recovery, it was interesting to note that in making his first New York pre-campaign address the President stressed shorter hours and more widely distributed income as the conditions upon which improvement must depend. The speech was an effective restatement of basic administration ideals, and withdrew none of the challenge to big business which has been so clearly in the foreground during the past years. That opposition would be plentiful was evident in the attitude of Mr. Roosevelt himself, but the precise form it would take remained uncertain. The Republicans limited their preparations to demonstrating growing weakness in the Landon alignment. It was hard to avoid the impression that, owing to causes more psychological than definite, the Kansas governor had lost ground during the week. The star of Michigan rose higher, as the name of Senator Vandenberg rested on many lips. Under such circumstances it was perhaps natural that no counterthesis to the New Deal emerged. When it becomes clear which group is to dominate, the Republican appeal will take shape—just as Mr. Roosevelt has swung his party far to the left, scattering old-line Democrats to the four winds.

IF SAINT PAUL returned to earth, what language would he use? The question may serve to lift gently the veil which separates the objectivity and clarity of religious truth from the human and therefore relative domain of pedagogical method. It is hard to teach anyone. It is almost bafflingly difficult to devise a plan of instruction widely usable for one branch and one generation. That Catholic doctrine is not being successfully taught to everybody is therefore a fact which need startle no one. The surprise would come only if effort were relaxed to improve religious education or to reach larger numbers. Such an organization as the Confraternity of Christian doctrine, which the hierarchy of the United States have created and are fostering, is proof of how awake this country is to the problem. It seeks to perfect the training of catechists able to reach the young of school age, to sponsor vacation-time courses in religion, and to develop now rudimentary parent-teacher methods. The parochial school is also helped indirectly, through the development of better literature and presentations. Results achieved so far are quite astonishing. Some of them were summarized at a convention held in Rochester last year, but we doubt that it is possible to convey an adequate impression of the vigorous crusade which is making fresh conquests every day. Recently we have had opportunity to discuss a few of the many things being done in the Archdiocese of St. Paul; and it seemed to us we had never listened to a more impressive educational story.

Go Ye and Teach

THE NEXT Confraternity Convention will meet in New York during the first week of October. One of the organization's directors, Bishop Edwin V. O'Hara, has already begun to make plans for the event, being aided at every step by the Ordinary of the Archdiocese. This is, of course, to be a meeting of national significance. It will introduce to the East ideas of religious pedagogy which were first developed in the West, where scattered flocks and large territories created difficulties for which extraordinary solutions had to be found. Necessity is the mother of invention always. Today it is confidently felt that the urban East can profit by the experiments—though that is hardly the word—of the Church on the frontier. Just as pastoral method learned much from the missionary experience of the sixteenth and seventeenth centuries, so in our time can a great deal be derived from American rural efforts to conserve the Faith. Many are, therefore, already looking forward eagerly to what the October conferences will present. In the hope that the number will increase we are venturing this advance comment. It is useless to speak of bringing the influence of Catholic thought to bear on social and political tasks until the essentials of belief are generally mastered.

The Balance of Justice

IN ONE of the latest of the books which have stemmed more or less from the sensational "Merchants of Death," on the munitions business and the steps to war, there is a suggestion that the current anti-Nazi campaign in the United States may be preparing our people again for the emotional urge to wage a just war. That is to say, in the event of an incident in Europe setting off armed conflict over there, the neutrality of the American people is already conditioned against Germany. The development of the idea that fighting Germany would be waging anew the combat to preserve essential human liberties against vile autocracy, it is suggested, would be enlarged on by partizans to whom the development would in various ways be profitable and a new campaign to make the

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world safe for democracy would arise. There is a large element of truth and probability in the foregoing and without in any way condoning the offenses against justice and common decency committed by the National-Socialists of Germany, we would like to wonder aloud whether there is not grave danger to innocent German citizens and to substantial justice, in the situation. To be specific—the political autocracy, murders, star chamber proceedings, deprivations of property without due process of law, enslavements in labor camps and other tyrannies practised by the Nazis have been child's play compared to those of the Soviets. Even dialectical materialists will admit that on a quantitative basis, the Bolshevists have far exceeded the Nazis in such things, though of course they will assert the higher motive of the Communists. The sins of the Bolshevists of completely obliterating liberty of conscience and freedom of any sort but the one way of thinking and doing dictated from Moscow, are rapidly being forgotten or forgiven. Germany, however, which includes all of those of her citizens who we know are kindly, decent, fair, sober and indeed all that is good, is in grave danger of being made the object of a fusing of our emotions of antipathy to brutal injustice which if it becomes exclusively directed against her will be in itself an injustice. Mr. Waellermann's article in this issue admirably shows the good which we must be careful to aid in Germany for her restoration in peace and goodwill through our peaceable efforts.

A Good Man

THE PASSING of "Daddy" George, founder and always guiding spirit of the George Junior Republic movement, leaves one with a sense of genuine loss. A personality has been removed from this troubled earth which represented good-will and sound sense alike. We of THE COMMONWEAL saw a good deal of him. The regenerative energy which is one of the great mysteries of the Catholic life never had a more sincere admirer than he was. There was the same objectivity in his approach to his own achievement, which he never looked upon as something perfect and which he sought constantly to change and improve. The "Republic" movement remains as an original contribution to youth training—far more original and useful than all the theories of Dewey, and worthy of a place beside the school of Pestalozzi. He saw that you couldn't fashion young lives from the outside, but he realized also that "expression" in itself is not a formative influence. Making it possible for youngsters to govern themselves under conditions more healthful than the city streets, he also made the right to self-government contingent upon responsibility and service. Though the results were never all that a romantic might have desired, "Daddy" George was too much of a preacher and a prize-fighter not to understand human nature. We have always longed to see the day when the idea would be duplicated under Catholic auspices. Leadership is needed outside intellectualist and academic groups. If we can get it at the cost of nothing much besides effort in the trades, the commercial professions and the ordinary walks of civic life, there doesn't seem much reason for not developing it.

Father Parsons Retires

WE CONFESS to having been startled by the announcement on April 30 that Father Parsons had retired from the editorship of *America*, to be succeeded by Father Talbot. It is a long time since May, 1925, and in the years gone by Father Parsons became so closely associated with his weekly that it seemed difficult to imagine the two could be separated. The continuous progress made could, one thought, be attributed to nothing so much as to his energy, foresight and candor. Sometimes we differed with him, and more frequently we heartily agreed; but the fact of the matter always was that sincere friendliness and cooperative good-will existed between weeklies often erroneously considered "rivals in the field." To this desirable condition, which ought of course to qualify all Christian relationships, the kindly and loyal personality of Father Parsons contributed a very great deal. He is to dedicate much of the immediate future to study and writing. The best wishes of thousands will accompany him wherever he goes, and his knowledge of the Catholic situation is bound to remain immensely valuable to the Church. If it be difficult sometimes to understand how the Society of Jesus marshals its forces, one is forced by the record to admit that the strategy has been remarkably intelligent and successful. Of Father Francis X. Talbot, the new editor, little enough can be said that has not already been uttered. Some will remember that a sincere tribute was paid to his genius for dealing with current cultural problems by the editors of THE COMMONWEAL at the last Catholic Press Convention. He has understood better than anybody else the problems confronting young writers and intellectuals. He has helped them greatly, and in doing so has aided us all. In addition he has a highly impressive literary achievement to his credit. It is a pleasure to assure him of our continued admiration and support. The editorship of a Catholic weekly is—and we speak from some experience—one of the toughest jobs in the world. But like Marshal Turenne, who rode steadfastly to battle though his knees trembled, one Jesuit will take up the struggle where his predecessor left off and carry on a step farther toward victory.

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DECAY OF LIBERALISM

By GOETZ BRIEFS

"No doubt," says Professor Briefs in the following brilliant paper, "an anti-liberal affection is rising." One cannot, however, understand what this phrase means without examining the meaning and history of "liberalism." This underpinning is supplied by showing that the bourgeois mind, which evoked existing and threatened conceptions of freedom, now faces new conditions which evoke revolutionary criticism from "the very rank and file of the bourgeois class itself" and so imperil social order.—The Editors.

SOME time ago, in an editorial, the New York *Times* contrasted the feeling of the older and younger generation in this country by stating that the older one is for liberty and for liberal institutions, whereas the younger one, showing no strong bias for those values, looks most of all toward economic security. This difference of attitude between the two generations is by no means a merely American phenomenon. It is spreading throughout the industrialized nations of western civilization. Within some nations this feeling has already changed the political and economic constitution or was at least one of the component factors in the revolutionary process. No doubt an antiliberal affection is rising. It has found its defined philosophy in Fascist ideas and practises and, antecedent to Fascism, in Bolshevism. Besides this outstanding antiliberalism there is a continuous running fight of liberal ideas and liberal institutions, under the impact of contingent facts and circumstances of the post-war era. In fact the tide of liberalism was receding already in the pre-war times.

What do we mean by liberalism? The basic element of it is freedom. Any freedom implies two questions: From what? For whom?

The first question, freedom "from what," can be answered only by negations: freedom of compulsion from a dominating power or authority. In the sixteenth century it was the universal Church whose domination was contested. Later on, it was the absolute State; in the seventeenth and eighteenth centuries liberalism demanded freedom from the old economic system. In the nineteenth century social institutions, social conventions, the family, moral life, and so on, were affected by liberalism. This process of liberation is accompanied by a so-called liberation of the mind, called in the eighteenth century the period of enlightenment, in the nineteenth century the period of complete secularization. Whereas the Reformation age fought its fight in favor of freedom of conscience on a religious basis, the enlightenment period fought it on a rational basis of human reason, and the nineteenth century on the pragmatic basis of utility and interest. This last century no longer needed the crutches of a great passionate appeal to metaphysics. To state that liberalism found sufficient justification in interest, touches the answer to the second question which freedom puts.

Freedom "for whom" was answered in the religious field in the Reformation age: freedom for Christian conscience, organized in Christian communities. In the political field the French Revolution answered: freedom for the people. And in the economic field the answer was simply: freedom for the individual not only from state interference but from traditional social organizations. The difference is apparent. There were liberalistic movements which were not individualistic, did not claim freedom for every single person. And there is a time and a field in which freedom is claimed for the individual. In spite of the fact that liberalism is mostly understood as being identical with individualism, we must emphasize that both were *not* always identical and that, therefore, they should not be confused. Autonomous social units free from state interferences illustrate a liberalistic organization which is not individualistic. The history of America affords sufficient examples in this regard. The basis of early American life is parish and community life founded on religious and ethical concepts and traditions. Liberalism? Yes, but not individualism. Donoso Cortes, the great Spanish statesman and philosopher, once pointed out that the freedom of society depends on the strength of its religious foundation. In proportion as this foundation vanished, the mechanical forces of a supervising and controlling state must guarantee order and security to society.

No doubt the age of liberalism started in the religious field. In fact, every great movement has metaphysical roots and every great movement loses its power and its appeal when these roots dry up. If we direct our attention now to the economic and social spheres, we realize that the progress of liberal and individualistic thought had some particular contingent facts and circumstances right here. Some 150 years ago liberalism meant freedom from state interference in the business of individual trades and activities, freedom for every single person. Did these ancestors of ours ignore the public welfare? No, they didn't. On the contrary, they wanted to advance

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the public welfare at least as much as the absolute State claimed to effect it by its policies. But they were convinced they knew the only natural and rational way to achieve it: the way of perfect freedom for everybody to deal in business affairs just as he liked. But if everybody can do what he likes, how can general welfare be brought about? They answered: through self-responsibility, self-interest, and free competition. These were the rules of the game: freedom, self-responsibility, self-interest and free competition. These rules of the game meant: everybody shall have a chance for economic success, and everybody reaps what he sows. Apparently the personal factor was the most decisive under the existing conditions, the road to success was really open at least for the average man.

Modern techniques and the present size of capital were unknown at that time. The social backbone of this age was the middle class, who were engaged in scattered enterprises, ranging from the small independent handicraftsman to the farmer. The basic structure of society was property, at least some property. And freedom meant: the use of property uncontrolled and unhindered by state supervision and corporation rule. It follows from this widespread property-ownership that the pre-capitalistic society enjoyed what we would call today, economic security. Certainly the style of life was much simpler, and many amenities of modern life were quite unknown to them; but the average citizen enjoyed a stable social and economic standing; he was not at every moment at the mercy of an unstable and rapidly changing market.

This is, in brief outline, the background of the liberal movement. Under these conditions the rising bourgeoisie wanted only this: to be let alone to follow their business. They wanted the State to keep out of things, to be neutral; then everything would be all right; for the consumer, for the producer and for the general welfare. Those early liberals were deeply convinced that monopolies are the consequence of big business and big business the consequence of state protection; they argued in favor of industrious, thrifty, middle-class enterprises, with a fair chance for every industrious and thrifty man. They believed in democracy and freedom. The close relationship between freedom and property is illustrated in the words of D. Ricardo, who was one of the leading liberal economists of the early decades of the nineteenth century, and for some time a member of Parliament. He says frankly: people not owning property should not be given franchise because they have no understanding "of the sacred rights of property." This view explains the stubborn fight of the middle and upper classes against extension of the right to vote to wage earner, and other non-owners.

Liberalism is, according to their concept, to regard life as consisting of various, special autonomous provinces each dominated by its proper values and principles of order, and prospering when living up to them. Economic life was one such province, ruled by its proper values and prosperous when allowed complete freedom. At the base of this liberalism was the vital feeling of the new rising social class, the so-called bourgeoisie.

These are the principal qualifications of the bourgeois mind: self-consciousness, self-confidence, respectability, belief in reason, distrust of anything which is not demonstrable and measurable; activism, matter-of-factness, orderliness, belief in the transparency of the reality. By and by, the tragic aspect of the world, as the traditional Christian belief represented it, vanished under the impact of the enlightenment philosophy; the inherent optimism of this philosophy was eagerly accepted. The world is rational and, consequently, it can be conquered by reasoning and reasonable activity. This reason is the faculty of human beings, so let us trust in human reason and in individual activity. No interference from the State, "this crafty and insidious animal." "So much liberty lost, so much happiness destroyed," was their belief. In Bentham was the sediment of this philosophy. There developed Jeffersonian philosophy: That state is the best which rules the least. The best government is the least government.

It is this bourgeois vital feeling which is openly faced by a crisis. This crisis has come to a head since the depression, but in some countries it had been festering for a long time. This crisis of the bourgeois mind reacts upon the bourgeois institutions in nearly every province of life. Liberalism faces an impasse, grows uncertain of itself and affords its opponents the slogan of liberty as a bourgeois prejudice. In fact, no social philosophy ever was so much criticized and objected to as liberalism was; this is an old story. But this criticism never was so much a general movement as it is today, and it starts from the very rank and file of the bourgeois class itself. The middle classes, formerly the bulwark of liberalism, are in the grip of social unrest—the very groups whose revolution started the capitalist age. Radical labor groups talked revolution—the middle classes made it. Labor never produced more than riot and revolt—the middle class produced the fundamental changes in the structure of modern society.

The middle classes are in a state of social unrest today. They talk security: security in the field of international relations, security of property, security even in philosophy. A deep distrust pervades the world; the concept and the ideal of progress meet increasing doubt and be-

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gin to be ridiculed; a philosophy of the *lathe biosas,* or of a tragic attitude toward life, rises. Soren Kirkegard, Pascal and Saint Augustine are attracting the attention of the present generation and are becoming far more influential than any enlightenment philosophy. And Heidegger formulates the wisdom of a period of decay in the old biblical terms: "All being is a being to death." The self-confidence and naive feeling of security of the nineteenth century are rapidly disappearing. Middle-class nations talk political security, middle-class strata talk economic and social stabilization.

Of course, this security problem is not confined to middle classes. It has been the greatest concern of labor since the first stack smoked. The actual conditions of life of the masses are such that security is an inherent problem of labor. So it would seem as if middle classes and labor face the same social and economic issue. But the problems are basically different. Security for labor means protection against the hazards of the wage earner's life, such as unemployment, accidents, old age. They may be met by social insurance and labor legislation. The hazards of middle classes are of a different kind: ruinous competition mostly from big business, overindebtedness, difficulty in getting credit at all or at reasonable terms, inability to sell crops, and to get labor at reasonable wages, overtaxation, in some countries an increasing burden of social taxes which have become almost prohibitive, just crushing middle-class existence.

The security problem of labor may be met from outside the economic system: a quantity-problem of distribution. But security for middle classes must be met inside the system, structurally. Farmers, urban middle-class men, and professional people fight for a traditional standard of existence and very often for bare existence. They face the loss of class standing, of social prestige—risks which are new to them as a social group if not new to them as individuals. They have the proud feeling of being or having been the cultural basis of the country and its social and economic backbone; hence they are not willing to yield mutely and without a struggle. They link their fate to the great traditions of the country, to its best deeds and achievements. They claim to represent the spirit, the soul of the country; their decline is its breakdown. The middle classes in all our western countries abundantly display what labor in the Old World missed; the nationalistic appeal. Therefore, decaying or endangered middle classes stir up the nations much more than insecurity of labor ever did.

Middle-class economic power and social standing centers more around the national basis than the international. Hence, they hitch their wagon to the star of the aroused nationalistic feeling of the post-war period. The defeated nations and those who felt themselves cheated out of the spoils of the victory fell back upon themselves, distrusting deeply any international arrangements. At home they met the strongly increased influence of labor and the pressure of big business. The struggle between capital and labor was turned into the political field: wages and social insurance issues were shifted under democratic conditions to politics. Perched between big capital and the big political power of labor, the middle classes turned against bigness and democracy, began to doubt the adjusting power of a liberal and dynamic system of economics and undertook to formulate a social and economic ideology of their own, an ideology which had to support the political and economic strategy of the middle-class struggle for security.

CRUCIFIXION ON THE SWASTIKA

By HEINRICH WAELLERMANN

ONE does not fully realize the meaning of modern Germany until he leaves the train after recrossing its border; the feeling is indescribable: an overwhelming urge, like that of a man at the brink of an abyss, to leap, shout, to draw huge draughts of free fresh air, to revel in the sunshine, which itself seems to have taken on a new quality. It is literally the sensation of escape from prison-shackles, or of release from a gloomy dungeon. For Germany today presents a most ominous and depressing sight—ominous as an expression of the totalitarian tendency universal in the post-war world, which threatens every nation with something analagous to Nazism; and depressing in its uniquely vicious and cunning attack on the Church.

Brown shirt orators are shouting openly that within two years the Catholic Church will be wiped out of Germany. These are no idle boasts: never in history has there been such a brutally complete political and especially economic absolutism, controlling such weapons of persecution as the various modern means of propaganda, with such diabolical cleverness and finesse. For the essence of persecution is the attempt to root out beliefs; and, humanly speaking, the Goebbels method would seem infallible. German Catholics remind one of defenseless

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sheep huddled in silent helplessness, beaten on all sides by a perfect storm of propaganda. The Nazi ideology meets them in everything they see, hear, read, do; it pursues them into their homes, splits their families: it worms into their minds with its half-truths, making even the stanchest have moments of wavering confusion. Their children are taught to disobey and disown them, to march before their parental homes singing, "Wir brauchen keinen Gott!" Their priests are snatched away by night, and are heard of no more. Atrocities even of the most sacrilegious nature are common, especially in rural districts: the writer saw the wrecked altar in a small village church from which the tabernacle with the Sacred Hosts had been stolen. Naturally, defections are many: a group of priests gathered from various parts of the Catholic Rhineland agreed that already over half of the Catholics of the section had been lost.

But the danger and meaning of the Nazi persecution is perhaps more clearly apparent in the reaction of those millions who remain faithful than in either the mechanism itself or its partial success. This reaction has two phases. First, the seemingly universal judgment that Nazism is an integral part of a world-wide war on God. The phrase *Diabolizierte Weltbewegung* (Satanical World-movement) is as common among German Catholics as the words *Deutsch* and *Stolz* in the newspapers. The writer has heard it repeatedly from university professors, priests, schoolmasters, peasants and above all from the young. This general and clear penetration of Goebbel's chief weapon—that the "ungrateful" Church has been saved only by Hitler's crushing blow to Communism—is most remarkable. For the paradox of two powers hating and smashing the Church, yet hating each other with the same deadliness, is not easy to solve—especially for a people so nationalistic as the Germans. This nationalism, however, has been tempered by the providential spread of a "Mystical Body" mentality, which has been above all the priceless work of the Youth organizations. This consciousness of membership in the Mystical Christ which anchors their thoughts in the supranational reality of the Church seems to be a condition of fidelity before the machinery of the totalitarian State.

Thus the lie of the Nazi claim to have nothing in common with Bolshevism has become evident to all who remain faithful. Nazism is substantially identical with Communism; both deify matter; and they differ only accidentally in worshiping two different aspects of matter. The one sees God incarnate in a Race, the other in a Class: both hate Him incarnate in His Son. And so the implacable hatred of Nazism and Communism is based on a chimera, giving our West in social reality the aspect of "a darkling plain, where ignorant armies clash by night."

The second phase of the reaction follows naturally as the concrete application of the first: it is the flaming spirit of the martyrs—the most thrilling sight that the world can offer. The expectation of and preparation for martyrdom, especially among the clergy and the youth, is the characteristic note of Catholicism under the Nazis. Perhaps nothing could better indicate the utter seriousness of the Catholic position. It is evident everywhere—in the fearless fire of the preaching, in the passionate praying, and above all in confidential conversation. A few behind-scene glances at typical examples will perhaps better convey a notion of it than an attempt at description.

A group of tall blonde peasants are sitting over their evening beers in a little village *Wirtschaft* of central Germany. Rough, hard-working, unsophisticated, but carrying on the century-old peasant tradition which is Germany's glory: they are the "Nordics" if any such thing exists. Far from prating of Thor or "Nordic" blood, they are discussing Theresa Neumann—warily, for one of their number is a stranger. His simple testimony could send all to the dreaded concentration camps, from which one sometimes does and sometimes does not return. Suddenly they stop in frozen silence: one of them has "said too much." The seconds tick by while the culprit gazes at the wall. Then he crashes his fist on the table and with eyes alight cries, "I mean that too! Our Lord God gave us Theresa to show us the right road—and the Nazis will ruin Germany because they don't want to see!" A moment of silence, then a spontaneous roar of approval from the group. I turned around to the wall. On it hung an ancient carved crucifix. . . . There are thousands of such taverns in Germany.

The scene shifts to a house in a large city; seven youths are intelligently comparing Communism with Nazism. Calmly they tell the writer that the latter is really a subtle, sinuous and hence more dangerous form of Bolshevism. "But what of the Church?" One of them sprang to his feet, eyes ablaze. "It is coming to blood—we know that. But if they should come in right now, and line us up against the wall, and give us the choice, we'd say 'Shoot!' *Glaubst Du das?*" One cannot help believing it: it is a repeated experience.

Back to a country village: it is the eve of a First Friday. The men are divided into shifts for night-long adoration of the Blessed Sacrament; the dim church echoes to the rosary, the litany, to the quaver of their hymns. Plain, rugged, rough men, singing like children, month after month, year by year—since St. Boniface.

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Returning home, one of them whispered to me with fierce conviction, "They can take a lot from us, but not that: we'll die for that." And there are hundreds of such villages scattered over Germany.

Miles away, in the stone tower of a large church, a group of about fifty young men are sitting on benches, quietly talking. It is a meeting of the famous Jungmänner Verein, the object of Nazidom's special hatred. The bitterest fight of our century is for the youth: a fiendish wisdom has been born which realizes at last that men cannot be torn from the Church after they have come to know her. A clean-cut young priest enters; all rise in unison, heels click: "Treu Heil!" The Germans must be militaristic even in religion. Staccato prayers, a snappy roll-call: all is in deadly earnest. These young men have an astounding realization of the gravity and world-importance of their rôle. The priest rises and calmly—almost quietly—tells them that the Hitlerjugend aided by the full force of the whole Nazi organization, political and economic, is about to launch a new and fiercer crusade to crush them. Briefly he outlines the steps planned against them—the heckling, the arrests of their leaders, the dismissal of their fathers and themselves from work (the Nazi party controls one-third of the nation's jobs), etc. Then he gives the attitude to be taken in resistance. His voice rises: "Be passive, yes: but never compromise! Say 'No' and mean it! Tell them that Der Fuehrer wants loyal men, and that therefore you won't be disloyal to Jesus Christ! Stay true to the end—even if the end is of your life! If two or three of each unit in Germany stay loyal, then in twenty years our Church will still be alive. Upon you depends the fate of Christ in the Fatherland!" I glanced back over the set, intent faces, into eyes full of the supernatural battle-light of Catholic Germany. They and thousands more of their comrades will remain true to the bitter end. The fact stands starkly before us—without the providential Youth organizations, only a miracle of grace could save the Church in Germany.

In the rectory of a fashionable city on the Rhine, a young priest is nervously pacing the floor. The windows are shuttered and the doors barred: it would be suicidal to venture outside, for the streets are resounding with the "tramp-tramp" of a giant demonstration against Bolshevism, the priesthood and the Catholic Youth. He is comparing the German priesthood with that of Reformation times: "There is the real difference—95 percent of us will stick to the end: that is evident from our retreats." A brick crashes with terrific force against the shutter; we rush over and peer through the cracks. A large group of the Hitler Youth has halted before the house, shouting curses at the *Dunklemann:* a street full of livid faces, distorted with hatred. The priest turns away in horror. "Those in the front row—they used to be in my *Verein*. This whole Nazi move hates us like that: preternaturally, with the hatred of apostates. We shall all be martyrs. . . ."

Such is the general reaction. Out of their experience the German Catholics have gained an indelible real assent to two truths, which seem to be the lesson of Nazi Germany. Five minutes conversation with practically any Catholic will bring both to light. The first is the conviction that it is no longer sufficient to be a "good" Catholic; "good" Catholics of ten years ago, those, that is, who tended to be merely negative—who fulfilled their Sunday obligations, etc., without attempting a positive intellectual penetration of their faith—are today on the other side. In an age when the question of Christ is becoming not only explicit but edged with the sword and deprivation of food, only heroism is enough. Maritain puts the second as follows: "In the order of the common good of the Church, of the extension of the Kingdom of God, it is not political activity but the folly of the Cross which comes first, even in the order of execution."

Germany today is a chilling vision of the mystery of Hate. But we have seen enough of the incomparably greater mystery of Love to revise our first impression: Germany is depressing, certainly; but it is also thrilling, inspiring, elevating, for to those with eyes to see it offers the grandest sight on earth—that of the Church under persecution.

Survivors

On the French Riviera

The aloe can have died of blossoming
A hundred times and more
Since dream-and-travel-dazed Odysseus
Wandered this shore.

The punctual cypress can have sought the sun
Through seed and faultless spire
A hundred times since one has watched beside
A Roman fire.

A thousand years ago these low Alps knew
The dark moods of the Moor.
Of crescent, empire or of Ithaca
Who can be sure?

There have survived these low Alps and the sky,
Mistral and ocean swell,
I and this delicately blossoming field
Of asphodel.

SISTER M. MADELEVA.

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FOOTNOTES TO A DOCUMENT

By R. A. McGOWAN

1. HERE is the approximate distribution of income before the depression, according to the Brookings Institution ("America's Capacity to Consume," page 54): 2,000,000 families had less than $500 a year; 4,000,000 families had between $500 and $1,000 a year; 6,000,000 families had between $1,000 and $1,500; 8,000,000 families had between $1,500 and $2,500; 6,000,000 families had between $2,500 and $5,000; 1,500,000 families had between $5,000 and $10,000; 600,000 families had above $10,000.

Pius XI's encyclical, "On Reconstructing the Social Order," says (page 23) that "the wage paid to the working man must be sufficient for the support of himself and his family." With modifications, the living wage principle applies not only to those working for wages or salaries but to all. The table shows that the economic régime of 1929 did not live up to the principle of the family living wage.

2. Here is about how families saved in 1929 ("America's Capacity to Consume," page 23): 24,000 families (the $100,000-and-up class) saved $5,000,000,000; 600,000 families (the $10,000-$100,000 class) saved $5,000,000,000; 1,600,000 families (the $5,000-$10,000 class) saved $2,500,000,000; 8,800,000 families (the $2,000-$5,000 class) saved $3,800,000,000; 10,500,000 families (the $1,000-$2,000 class) saved $800,000,000. The 6,000,000 families under $1,000 a year went $2,000,000,000 in the hole.

Pius XI's encyclical (page 24) says that the national income "must be so distributed among the various individuals and classes of society that the common good of all be thereby promoted." This table and the preceding one, separately and jointly, show that this principle of social justice was rejected in American practise.

3. The encyclical also says (page 25) that it is "conducive to the common good that wage earners of all kinds be enabled, by economizing that portion of their wage which remains after necessary expenses have been met, to attain to the possession of a certain modest fortune." Both tables show that this further rule of social justice is denied in American practise.

4. Here is the use to which the $15,000,000,000 that the country saved in 1929 was put, according to the same authority ("The Formation of Capital"): $15,000,000,0000 saved; $5,000,000,000 for new investment; $10,000,000,000 saddled largely on top of old investment and therefore not needed.

Pius XI's "On Reconstructing the Social Order" says (page 24) that "by union of effort and good-will such a scale of wages should be set up, if possible, as to offer to the greatest number opportunities of employment and of securing for themselves suitable means of livelihood." This table in itself, and jointly with the others, shows that the distribution of the national income was not such as to provide the greatest number of jobs but perhaps, simply, the greatest number of jobs in broker offices and stock exchanges, their adjuncts and their aliases, to gather in the superfluous $10,000,000,000.

5. Here is the way prices acted between 1926 and 1933, according to "Industrial Prices and Their Relative Inflexibility" (page 4), a memorandum of the United States Department of Agriculture: 146 prices changed nearly once a month; 167 prices changed hardly once a year; 178 prices changed hardly once a quarter; 259 prices changed every couple of months.

The encyclical says (page 25) that intimately connected with the common good of steady work and a good livelihod for all is "a reasonable relationship between the prices obtained for the products of the various economic groups: agrarian, industrial, etc." The tables show that if such a reasonable relationship had, perhaps, existed in January, 1926, there was no such reasonableness at any time thereafter.

6. Between 1929 and 1933 (same memorandum, page 8) in industries where prices were cut little, almost invariably that meant a great cut in output and vice versa: agricultural commodities, price cut, 63 percent, and output cut, 6 percent; petroleum, 56 percent price cut and 20 percent cut in output; leather, 50 percent and 20 percent; food products, 49 percent and 14 percent; textiles, 45 percent and 30 percent; tires, 33 percent and 70 percent; iron and steel, 20 percent and 83 percent; cement, 18 percent and 65 percent; motor vehicles, 16 percent and 80 percent; agricultural implements, 6 percent and 80 percent.

This table enforces the preceding paragraphs on prices and prepares the way for paragraphs on production.

7. Production, according to the Brookings Institution ("America's Capacity to Produce"), was under capacity in 1929 in every industry: in agriculture, 20 percent (at least); in mining (average), 17 percent; in manufacturing, 20 percent; in transportation, from 30 to 66 percent; in merchandising, 20 percent (at least).

The encyclical says (page 25) that "then only

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will the economic and social organism be soundly established when it secures for all and each those goods which the wealth and resources of nature, technical achievement and the social organization of economic affairs can give." Disregarding the words about distributing these goods to "all and each," the demand for full output is shown to have been denied in American practise before the depression and since.

8. The tables in the paragraphs under 1-6 on income, savings and prices, show that there was not a distribution "for all and each" of even the existing production. The tables under 6 and 7 show a cut in production. In combination they show a denial in American practise of such a production and such a distribution "for all and each" that would meet this standard (page 25) of the encyclical: "These goods should be sufficient to supply all needs and an honest livelihood, and to uplift men to that higher level of prosperity and culture which, provided it be used with prudence, is not only no hindrance but is of singular help to virtue."

9. Here is the approximate ownership of property in the United States, in the period embracing the pre-war and post-war years, according to "National Wealth and Income" (page 58), a report of the Federal Trade Commission: 1 percent of the people own 60 percent of the wealth; 19 percent own 35 percent; 80 percent own 5 percent.

Pius XI's encyclical says (page 21) that "the immense number of propertyless wage earners on the one hand and the superabundant riches of the fortunate few on the other, is an unanswerable argument that the earthly goods so abundantly produced in this age of industrialism are far from rightly distributed and equitably shared among the various classes of men." The encyclical might have been speaking of this very table.

10. An "unanswerable argument" does not prevent attempts at counter-arguments.

There is the argument that everyone must be free to take all he can get so that there will be savings enough to build new factories, open new mines and finance new inventions. Even to the tune of saving $3 for every $1 needed? Fifteen billions saved for $5,000,000,000 used? Even to the tune of underusing the existing factories, etc., by about 20 percent? Even when so many people were not allowed to have money enough so that even the existing equipment could be used.

There is the argument that liberty is God's greatest gift to man and must not be sullied by any interference with everyone's liberty to buy at the lowest price and sell at the highest. The facts of the preceding tables, these facts of the lives of Americans, are, then, the greatest gift of God to the United States, and God is a monstrosity?

There is the argument that "the American way" has produced the highest standard of living in the world and must be maintained at all costs. It is not the distinctively American way. It is the world way. Has it in the United States produced the standard of living we can maintain? Is there anything in the 20-percent underproduction, the $10,000,000,000 superfluous savings made by 2.3 percent of the families, the 12,000,000 families receiving less than $1,500 a year, to make an American willing to call it "the American way"?

There is the argument that this depression is merely an emergency; now that it is ended, we should go back to our good old ways. The dog hungers for its vomit?

There is the argument that if anything is to be done, it can be done by the state governments. This is included among arguments against doing anything because usually those who appeal to action by the states do not want anything done. Can the desolation of America's normal life (for nearly all of these figures are of pre-1929) be in any way adequately met by forty-eight separate states and the District of Columbia? Can the ocean of national misery since 1929, which these facts nationally caused, be dried up by action of the states and never be permitted again? What is the program? What are the possibilities? Does not the Federal Constitution, itself, bar the way also to the states?

There is the argument that the Constitution forbids action and that therefore no action must ever be taken. Government for the people shall forever perish from the earth in this northern part of the Western Hemisphere?

These answers have implicitly stated that the essential evil of "the Individualistic School" is that it is "ignorant or forgetful of the social and moral aspect of economic matters" (page 29). Instead of free competition and open markets being a "principle of self-direction better able to control economic life than any created intellect," they have insisted that individualism directs a country to ruin. Or, as the encyclical says, the falsity of individualism "has been abundantly proved by the consequences."

11. But the answers have made the mistake of accepting as true the implication that free competition and open markets and individualism actually existed in 1929. In fact, free competition long ago disappeared from large sections of American life. Glance particularly at the tables on prices under 5 and 6: 146 prices cannot change once a month and 167 prices change hardly once a year if there is "free competition and open markets." Even under the free right of every dog to eat every other dog, there could not be such general horror in America as all the tables indicate.

Something still worse than individualism seems

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to be here. We must look again at what has been under our eyes all along and which the financiers and industrialists know well and speak of among themselves freely. An "economic supremacy . . . within recent times has taken the place of free competition . . . a headstrong and vehement power" (page 29). "Free competition is dead; economic dictatorship has taken its place . . . the whole economic life has become hard, cruel and relentless in ghastly manner" (page 33). Across the page of the encyclical on which these last two quotations stand flash scenes, also, of gigantic conflicts between economic overlords to gain sole domination, of wars, of governments whose rightful functions are all distorted.

The old liberty of free competition is not wanted; it could return if the economic dictatorship wanted it or if the laws were (or could be) enforced. What is wanted is liberty to dominate, undiluted by labor unions, farm cooperatives, consumers' organizations and government.

12. "More lofty and noble principles must be sought in order to control this supremacy sternly and uncompromisingly; to wit, social justice and social charity. To that end all the institutions of public and social life must be imbued with the spirit of [social] justice, and this justice must above all be truly operative, must build up a juridical [governmental] and social order [i.e., a great guild-system], able to pervade all economic activity. Social charity should be, as it were, the soul of this order and the duty of the State will be to protect and defend it [the order] effectively" (page 29).

The quotation is as true now as in 1931 when it was written, or as in the summer of 1933 when the American people began, even if hazily, to move in its spirit.

POETRY IN SOCIETY

By FREDERIC THOMPSON

THE FIFTH anniversary of the Catholic Poetry Society of America was observed at a high Mass, celebrated by Father La Farge, S.J., and sung by the Schola Choir of the Liturgical Arts Society, on April 26. In its five years, the society has grown from an idea that was among the intentions prayed for by a young priest at his daily Mass, to the largest poetry society in the world. It has members in forty-six states of the Union, in seven Canadian provinces, and in Brazil, China, England, France, Hawaii, Ireland, Italy, Switzerland and the island of Cyprus. Throughout the country, in principal cities, it has twenty local units which conduct various types of meetings of interest to the members and there are besides ten local units in colleges. It publishes a bi-monthly bulletin for its members and a magazine of verse, *Spirit,* of general circulation.

The president of the society is Mr. Daniel Sargent, of Harvard, himself a poet with the true metaphysical touch; the secretary is Miss Marie Marique, an artist and the daughter of a distinguished historian; the treasurer is Frederic Thompson; and the chaplain is Father Francis Talbot, S.J., author, associate editor of *America,* and the priest who prayed for the society six years ago, and who, both officially and unofficially, it is confidently believed, does still. Mrs. Edith Donovan, assistant editor of the *Catholic World,* was a co-founder of the enterprise and at the time when Father Charles L. O'Donnell, C.S.C., president of Notre Dame, was president of the society, she served with devotion as secretary. At present, national headquarters are at 386 Fourth Avenue, New York City. Here Mr. John Gilland Brunini edits the magazine, ably assisted by Mr. Clifford J. Laube, of the New York *Times* editorial staff, and Mr. Francis X. Connolly, of Fordham University (who with Miss Catherine Bresnan was another of the founders and first workers for the society). And here Mr. Brunini, as executive secretary devotes his energies to a voluminous correspondence with prospective and new members—and the old ones, too—and to manifold affairs of the society, in a manner which has largely contributed to making it what it is.

So far, it has not shown any signs of stopping in its growth, as more and more persons come to know it, and its members and the readers of the magazine have shown exemplary loyalty. Favorable comment by non-Catholics who have had any contact with the society or *Spirit* has been expressed again and again, and many of them in sympathy with its aims, have joined the society. In these accomplishments of its first five years it is, a sizable, living thing, cultural in its purpose and effect, with the sources of its inspiration in the Divine Revelation of the ultimate meanings of life and being (most surely the business of poetry) which the Son of God brought to us and which He bequeathed to the keeping of His Church until the end of the world.

Membership is open not only to poets but also to those interested in poetry. The general type of meetings of local units divide along the lines of these different types of members; that is, there are work group meetings, conducted in the man-

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ner best suiting the local constituents, at which the purpose is the reading and working over of verses by practising poets; and there are other meetings at which there is usually a more or less formal address, and there may be readings and general discussion, for the larger groups including the poets and those who are members because of their literary interests. The meetings are usually held in a Catholic environment, and they are certainly pervaded with Catholic thought; so they provide a stimulating cultural association for all and give non-Catholics an opportunity to come into pleasant personal relations with Catholics. These activities of the society are reported regularly in the bulletin published every other month and sent to all members.

The magazine, *Spirit,* published in January, March, May, July, September and November, is, so far as known, the only Catholic magazine devoted to poetry which has a general circulation. It has been favorably received and its poems are frequently quoted by newspapers and reviews. It fulfils beside the general aim of aiding the Catholic literary movement, the practical and specific aim of providing another market for poetry, and thereby an outlet and encouragement to the poet. It publishes only poetry by its members both because it was created, and is principally supported, for and by them, and because it is an instrument of expressing the definite tradition which they have banded themselves to further. The submitted poetry, if the submitting member so desires, is given on its return a considered criticism which represents the collective judgment of the magazine's editorial board; and the helpful suggestions of this bureau of criticism have had an eager and grateful response.

But wherefore all this interest in poetry in our age which seems so preponderantly materialist? Aren't the hard, sensible things the only proper concern of sensible people? These are not unusual misgivings. Of course any even moderately informed Catholic knows better, because he knows the life of contemplation—if only a little of it. He knows not only the contemplation in the silent watches of his heart of the intimate things of daily life, of charity, of seeking to know and love and serve his God through serving the humblest of those who hunger and are heavy burdened. He knows not only this contemplation which is realism in its full, true sense, like Chaucer's or Dante's realism, which does not blink evil, weakness and vileness, but which, not stopping there, envisions the whole story, the thrilling, everlasting, dramatic story of the struggle for the triumph of ultimate good, the cheering instances of the everlasting mercy, the exquisite flowers of good and the mysteries and marvels of the creatures and things in the infinitude where our drama has its setting. He knows not only this contemplation, but also he knows—even if only a little—the magnificent expressive poetry of the liturgy, those gems of thought, of happy and exact phrase which devoted generations have saved for us, that intellectual light which is passed on from day to day, from hour to hour, like a torch from hand to hand, for the enlightening of our poor darkness. Of such stuff is the soul of the Catholic Poetry Society animating the visible body of it already described, and Catholics more than any others have a positive, viable and cooperative poetic contribution to make to life.

Reducing the corporate manifestation of the society to its components of individual human participations, would, to be complete, be a matter of knowing elusive and extremely personal elements of thousands of lives in all the various parts of the United States and the foreign countries mentioned. There they are and we can only observe signs and guess at them. That is to say, if we stop to consider what individual members of the society get out of it, the answers must be legion. There is the harassed man who may pause to read or write a poem and find that in this act of raising his eyes from his harassments he discovers new horizons, new colors of life and new strength. There is the sheltered nun who sings in a clear, fine voice, intimations of the immortalities she has contemplated. There is the priest who has the rare and endearing gift of joy in God, of genuine hope in faith, in spite of, or because of, or through, confessions, death watches and ministrations, scant leisure, indifferent corporal food and early hours, along with his other sacramental labors and works of mercy, and who can express his joy in simple (in the best, strong sense of that word) songs. There is the college professor who can dexterously apply the scalpel to the body of poetry and show what makes it live and how its sicknesses—all the way from the green apple collywobbles to perversities and wrong involutions of the soul—can be avoided or cured and excrescences pared off. There are almost innumerable young ladies who sing in the spring of their lives like the birds in the trees—and how we should miss them if they weren't here!—and there are brave housewives and mothers who hymn the things they know, and those gentle people who have followed the path of learning, working and praying, and have reached a mellow time for giving counsel, and there are those who say a word from some dark garden of their agony. There they all are in their diversity in unity, the Catholic Poetry Society of America, a goodly company on a pilgrimage—individualists as we all inescapably are, but united in the common faith and hymning, each wayfarer after his own fashion, humanities which have, if only a small part, something of the seven gifts and twelve fruits of the Holy Ghost.

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A DUBLIN SCHOLAR

By PADRAIC COLUM

THE FIRST time I saw Stephen MacKenna was in the office of the *Freeman's Journal,* in one of the shabby dens in which an editorial writer confined himself between eleven at night and two in the morning. He entered the den and was startled to see me waiting there; he did not know who I was and it seemed that I bore a striking resemblance to a friend of his who was dead—to Lionel Johnson. He got over his surprise and I told him my name and mentioned that Arthur Griffith had told me I ought to step in to see him when I happened to be in the *Freeman* office at night: Stephen MacKenna had only recently come back to Dublin and I was then doing an occasional literary article for the *Freeman.*

As I walked home after my talk with him I felt that Stephen MacKenna was one of the most extraordinary persons I had ever met—extraordinary, but winning. The trait that mainly impressed me was his eloquence: I don't mean to say that he had burst into oratory or had declaimed anything. But his was a speech that was ready and apt, original and witty. His mind was like a violin string and his voice had many cadences. But not a public man: diffident and with a courtesy that had respectfulness in it. I suppose he was about forty at the time, with blue-black hair, an odd face that showed marked cheek-bones, an open mouth covered with a mustache, and quickly moving dark eyes—a face that had rapid changes of expression. I thought that perhaps he was an aloof and fitful man who, because he was so natively Irish, could be, indeed was, gay and companionable.

After that first meeting I used often see him at night in the office. He wrote leaders, as I have said. Not political leaders; he used to write on some "off" subject. He would have liked to have treated these "off" subjects with wit and erudition: his ideal was the free, witty comment of the Parisian journalist. Needless to say he got little opportunity to write the like in a journal that was given its tone by the Archbishop of Dublin. Often, at two o'clock in the morning when we had written our leaders (for I began to do an occasional one) we would walk to Donnybrook together through the deserted streets. I said to him once, "It is worth while being out at this time to hear the curlews that are flying over the city." He looked up in amazement. "I thought the curlew was purely literary—invented by Yeats, 'O Curlew, cry no more into the air.' Do you mean to say that these are curlews I have been hearing?" This gives me the notion that Stephen MacKenna gave little attention to the sights and sounds of nature.

He had come back to Dublin from extended stays in America, Greece, Paris. He had had a short but very successful career as a special writer under Pulitzer. But before that success he had been in low water in New York. Let me say here that he was a member of a society whose affiliation in America was with the Clan-na-Gael. Once, as a member of the organization told me, he had got into conversation with a remarkable man who attended a meeting. They walked along a couple of streets together and my informant invited the other, Stephen MacKenna, to have a beer and a sandwich in a café. When he had taken the refreshment Stephen said, "I don't mind telling you now that this is the first bite I've had in two days."

This must have been during a second stay in New York. When he went over first he lived amongst a Greek population—florists, waiters and the like. It was then that he Hellenized himself. He had learned Greek in college, but it hadn't meant very much to him. Now he learned vernacular Greek. The Greco-Turkish war came on and he went into the Greek army. I asked him once about the excitements of warfare (in those days war was still romantic). He said, "It was like waiting for a train at Mullingar. The army went wherever the Crown Prince went, and the Crown Prince went where the girls were prettiest. When I was sentinel I could hear the sounds of revelry by night."

It was with Arthur Griffith and Seumas O'Sullivan that I first went to the MacKenna house, 5 Seaview Terrace, Donnybrook. Saturday was their at-home evening; Stephen did not have to write his leader that night. Of course, he stayed up as late as if he had been in the office; next morning he would be roused earlier than his wont by his Irish-speaking boy knocking at his door and announcing "Afrinn De," so he would have to get up to attend ten o'clock Mass. That first evening, I remember, Mrs. MacKenna played for us: she was an accomplished pianist, and for her the drawback to living in Dublin was the infrequency of music concerts in the city. She played for us, I remember, some of MacDowell's pieces; it was the first time I had heard anything of this American composer's. The talk that first evening was mainly about Gaelic League activities.

For the MacKenna house in those days was the headquarters of a branch of the Gaelic League, actually if not literally. There the social and intellectual élite of Gaelic League circles met for *conversazione.* They met on a regular afternoon, Thursday, I think: urban and modern affairs were discussed in Gaelic; words were discovered or made up; if one came short of a word one was permitted to use a French or a German one, but English was under *geis.* Mrs. MacKenna, American-born and French-educated, was as absorbed as the MacKenna himself in these revival activities. Slender, sallow-faced, with a wide mouth and dark eyes, colorfully dressed, with an odd spontaneity in speech and movement, Mary MacKenna was very outstanding in a group of Dublin women.

Stephen had always been a strong Irish nationalist. With a great deal of diffidence, as one admitting a dark secret, he once spoke of his father who had been an officer in the British Army and wrote adventure stories which had been popular. But like many of the old Catholic and propertied families his had kept contacts with the services of the European states. Was it an uncle or a grand-uncle of his who had been the Austrian governor of an Italian city and had forgotten his English? It must have been a grand-uncle. I remember Stephen describing for Mary the speech of this old military gen-

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tleman. Stephen had joined the remnants of the old Fenian organization and had hoped to have a part in an insurrection. At this period his nationalism was concentrated round the work of the Gaelic League. He and Mrs. MacKenna, a newly married pair, had sat together on nights on the benches of a County Council School in London learning Gaelic. Now back in Dublin he was saddened to find that the intellectual leaders —men like W. B. Yeats and Arthur Griffith—only took a perfunctory interest in the language revival. To him the language movement meant the whole of Irish nationalism: that some day there would be no response to a Gaelic sentence, that the name Cuchullain would awaken no echo in any breast—this was to him the most dire of possibilities. He regarded every other movement in Ireland as irrelevant beside the language one—home rule, women's franchise: what use would they be if Gaeldom ceased to live? He became mournful when he spoke of that possibility, and his intimates were ashamed that they had any other interest except the language one.

At MacKennas' evenings I would meet A. E., occasionally Arthur Griffith, occasionally John Eglinton, occasionally Arthur Lynch, in the early days, John Synge, who had been a comrade of Stephen's in Paris; Joseph Hone, Rudmose Browne, Osborne Bergin, Thomas Bodkin. The talk was the best that could be heard anywhere, but how difficult it is to get down the suggestion of good talk! Stephen shrank from personalities or anything approaching gossip, so there was never anything malicious or petty tossed about on those evenings. And Stephen had a scholar's fastidiousness that made him turn away from what in the realm of ideas was wide of the mark. He was, although he could commit himself to action, essentially a scholar, a man who could become absorbed in a subject as remote, say, as the problem of Aryan words in Cuneiform inscriptions, and this scholar's discipline and knowledge gave substance to what he said. But he was incapable of saying it pedantically or dully; there was passion, wit and grace in everything he said when wrought up. Reflectiveness and activism seemed to be in conflict in him: there were his remote interests—the abiding one being Plotinus—and there were the swift images that came one after the other in his sentences. His vivacious, many-cadenced voice had, in those days, taken on the mounting enunciation of the Gaelic speaker. He laughed gaily as he talked, but as if he were laughing at the indignity of some boyish statement that had escaped from him.

I remember one evening in which there was much gay laughter from Stephen. John Eglinton maliciously quoted a few things Goethe had said against Catholicism and Irish nationalism. "An Olympian mind!" I was misled into committing myself to the legend of the Goethean wisdom on every subject. Mary MacKenna had no doubts about the profoundity of the sage who had talked with Eckermann. She became very solemn, very receptive as Stephen took down the Conversations and began to go through the pages. The page yielded something very much like the uplift written by some fashionable prophet for an American magazine. Mary MacKenna and I were very distressed and insisted he would turn to the middle pages. He did and produced something hopelessly banal. We took the book from him and began our search for the passages of shining wisdom. Stephen made us read out our selections and he would laugh and say, "Isn't that just what we do our best to prevent ourselves from saying?" We had to admit it was after we had gone through a hundred pages, each page bespelled so that nothing came to our eyes from it except something that might go into the last paragraph of a *Freeman* "off" leader. The "Olympianness" of Goethe was distasteful to Stephen: he had an uneasy feeling that sometime he himself might begin to pontificate.

He would talk of what his heart was set on doing, but in an impersonal way. Talking about Plotinus he would wonder how much of the obscurity in the enneads was due to the subtility of the thought and how much was due to the general human idiocy that philosophers were not immune to. What passage in his talk do I best remember? A passage, I think, that brought over to me something of the nobility that is in Pindar's odes. He was working on a Gaelic version of some passages, hoping with the help of some Gaelic speaker who had knowledge of traditional poetry to get the Greek into Gaelic. He showed how the conventionalized passages that are nonsensical in English could go magnificently into the conventionalized Gaelic such as is in the "runs" in the longer folk-tales. "But the best of all things is water!" How real and how significant that might become in Gaelic! He went on to talk of the opposed geniuses of the languages and gave lists of place-names that revealed the contrast. The only one I remember now is an Italian, not a Greek name (he had dashed into Italy): Verona-Enniskerry; both beautiful names, but one like a rich fabric and the other like a colored rag caught on a hedge. But a colored rag on a hedge is beautiful. Then he talked about the Greek and Gaelic words for the moon: both meant "The Shiner" and could be contrasted with the English or French names which are significant of glamor and beaminess. How memorably he could talk upon such themes.

This was a period in Dublin when intellectual contacts were easily and happily made. It closed abruptly: home rule and Carsonism came into the foreground; the Gaelic League branches turned themselves into Volunteer corps and began to arm and drill. Stephen MacKenna, to the grief and distraction of his wife, began to have fits of dangerous illness. He rallied. But the mood of Dublin had now changed: more and more, though a sick man, he became an activist. The illuminating, exciting, delightful evenings in 5 Seaview Terrace went amongst the Remembrances of Things Past. Everything changed — even Stephen MacKenna's theological beliefs which seemed so well-founded. Yet one thing remained: his dream of somehow uniting his Hellenism and his Gaelicism. On the opening page of his Plotinus appears a sentence in Gaelic. It reproduces the most noble of all dedications, that of "The Annals of the Four Masters": *To the glory of God and the honor of Ireland.*

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Seven Days' Survey

The Church.—The World Catholic Press Exhibition at Vatican City opens May 12; it will continue until November. * * * The National Council of Catholic Men has announced that in March the Sunday evening "Catholic Hour" broadcasts were carried by fifty-seven radio stations in thirty-seven states and the District of Columbia. The report declares that this is the largest regular network program on the air. * * * It is reported from Jerusalem that it is planned to have perpetual adoration of the Blessed Sacrament in the chapel of a Franciscan convent recently dedicated on Mount Sion. * * * A monument is to be erected on the site of the birthplace of Father John Bannister Tabb (1845-1909) in Amelia County near Richmond, Virginia. "The Forest" Memorial Association of Notre Dame, Indiana, is sponsoring this memorial to the beloved priest and poet. * * * This year 18,642 signatures were recorded on circular letters sent around by French Catholic students and graduates of schools of engineering reminding their colleagues of their Easter duty. Special Communion Masses were held in 130 cities of France, and at the breakfasts which followed catechists for the labor suburbs were enrolled. * * * Monsignor John A. Ryan, director of the Department of Social Action of the National Catholic Welfare Conference, told the Senate Committee on Education and Labor that millions of American families are living in dwellings notoriously insufficient for health, safety, decency and elementary comfort and declared that under present conditions only the federal government had the facilities for engineering the low-cost housing that is so urgently needed. * * * Recent excavations at Jericho, in the Holy Land, are reported to have traced the town's history back to the days of Lot and Abraham, to add to the impressive number of recent archeological finds substantiating biblical traditions. * * * In an address to delegates to the Congress of the International Federation of the Motion Picture Press at Vatican City, April 21, the Holy Father commended particularly the work done by the Catholic women of Switzerland and the American Legion of Decency in raising the standards of cinema entertainment.

The Nation.—President Roosevelt spoke in New York City on April 25, and said that "higher wages for workers, more income for farmers, more goods produced, more and better food eaten, fewer unemployed and lower taxes . . . is my economic and social philosophy, and, incidentally, my political philosophy as well." He defended work toward "rebuilding" the nation in line with this philosophy. * * * This speech was one of the influences credited with bringing the sharpest break in stocks registered in over a year. The tax bill, French elections and rumors that the Supreme Court would uphold the Guffey "little NRA" were the other most discussed influences. * * * The Senate Commerce Committee reported a $320,000,000 Omnibus Flood Control Bill. Addressing the National Rivers and Harbors Congress, Secretary Wallace spoke for attacking the problem through controlling soil erosion by reducing the speed of rain run-off. Major General Markham, chief of the army engineers, claimed that only huge levees, dams and cut-offs can prevent catastrophic floods. * * * The enormously complicated tax bill quickly passed through House debate and went to the Senate, April 29, in the same form as it came from committee. The Senate planned more strenuous consideration and prepared to hear in Finance Committee meetings many of the same witnesses who appeared before the Ways and Means Committee. Majority leader Robinson's mention of the end of the congressional session was interpreted to mean that administration forces will try to pass the bill through the Senate as nearly unchanged as possible, and quickly be done. * * * The Tampa flogging trial, where evidence is being given against policemen and others for beating to death a man active in labor organization, is not developing into a labor *cause célèbre* of the dimension of the Mooney or Sacco-Vanzetti cases because the local conditions are proving too uniquely bad to furnish a clear symbol. * * * Delay in steady federal housing policy is delaying state action on the problem, according to the New York State Board of Housing. Meanwhile the Wagner Housing Bill is stuck in committee hearings, where an impressive list of witnesses attacked it from a conservative point of view and also from a liberal. Administration forces are definitely divided in their testimony.

The Wide World.—The April 26 elections indicated a sharp trend to the Left in France. Observers had characterized the campaign oratory as "vague," nor were the results sufficiently clear to demonstrate the certainty of a final victory by the People's Front. It was evident that the Radical Socialist party was suffering marked losses, and that if it supported Communist candidates in the run-off elections it would risk even greater danger. Communist gains were impressive, being attributable in part to the forthright hostility to Germany manifested by its leaders. The country took the news with alarm, and the fall on the Bourse was marked enough to engender sympathetic declines in other markets. * * * General Hermann Goering was placed in charge of raw materials and foreign exchange by an order which followed considerable press discussion of German economic difficulties. There was no indication that Dr. Schacht's position had been fatally weakened. Goering has been since 1933 the most definitely capitalistic of all the prominent Nazis, and has indeed several times braved the ire of radical groups within his own party. Thus the press was forbidden to discuss the lavish expense occasioned by his wedding. The possibility remained, however, that Germany might be considering devaluation and wished for several reasons to dissociate Schacht's name from such a move. During

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the week Poland went off the gold standard, after repeated assertions that this action was not being contemplated, and it may be that Germany will have to conform. * * * In London further discussion of the Chamberlain budget, which greatly increases income tax levies in order to provide rearmament funds, centered round such queries as whether political use had been made of the United States' war debt claims and whether there had been a "leak" of budget news. Lloyd's were paying huge sums to those who had taken out insurance against income tax rises. * * * The war in Ethiopia seemed to be progressing toward a crisis, as Italian advances along the southern front were bringing troops into action over a wide area. Marshal Badoglio's advance on Addis Ababa from the north had been slowed down very considerably, but the cause was diagnosed by Rome as strategic. Rumors of many kinds continued to describe various methods of resistance contemplated by the Ethiopians. * * * Bloody clashes between supporters of socialistic educators and defenders of Catholic belief were reported from many places in Mexico. It was officially stated that seventeen such battles had been fought in the state of Jalisco alone. According to one dispatch, 5,000 Catholics from Vera Cruz petitioned President Cárdenas to authorize a reasonable number of registered priests to officiate in their diocese. * * * That international cooperation is not yet wholly a thing of the past was demonstrated by the world-wide observance of Shakespeare's 372nd "birthday." Powerful radio hook-ups linked Stratford with audiences zealously interested in the bard.

* * * *

Jersey Jobless.—On April 21, the New Jersey Legislature recessed, after sitting fifteen weeks without deciding on any plan for unemployment relief. The Assembly chamber was immediately taken over by unemployed spectators in the galleries, members of the Workers Alliance. In New Jersey there are 270,000 persons unemployed and in need of home relief. In the past they have received support through a State Relief Council with a staff of 3,000 workers which furnished the bulk of the funds, supplemented by a certain amount furnished by the 550 towns and cities of the state, and also administered the relief. Now and for some time the state has had no money for this relief set-up and the Legislature has refused to provide any and the Governor has refused to transfer any more to it from sums appropriated for other purposes. New Jersey relief needs $3,000,000 a month. Three plans have been proposed: a luxury tax, an income tax, a general sales tax, which last was tried but found impossibly unpopular. The unemployed in the Assembly chamber formed themselves into a mock session and demanded a recall of the legislators: "We, the Workers Alliance of New Jersey, encamped in the Assembly, resent the slur and non-recognition of the Governor's request and our demands and we will await, ourselves in ever-increasing numbers and with improved morale, the return of the sissy legislators." The next day, April 25, it was further resolved: "That the group of citizens now invading the State Assembly chamber in the State House at Trenton do hereby inform the Governor of the State of New Jersey that an insurrection is in progress against the State Legislature for failure to provide relief funds." The assemblymen took over their seats on April 27 but recessed in an hour and the Workers Alliance took over the room again. Politics still completely stymied all relief legislation and it was freely predicted that nothing would be done until after the primaries of May 19. Meanwhile the mock legislature decided to form units of the Farmer-Labor party and dispersed for that purpose.

Prince Starhemberg.—Stories of mysterious goings-on in Austria have been current here for a week past. It was whispered that a Nazi *Putsch* had failed in Vienna and that—in exchange for silence—the German government had recalled such of its diplomats as were implicated. Indications that an "act of reconciliation" between government forces and worker elements, preparatory to the reestablishment of the monarchy, was being engineered were seen by many. These pointed out that Chancellor Schuschnigg's endeavor to dissolve all private military organizations and concentrate on the army had followed much talk about "democratic values." At any rate, a feeling of tension was widespread throughout the *Heimwehr,* which heard Prince Starhemberg declare on April 26 that the organization would be disbanded only "over my dead body." He added, however, that no attack on anybody was being contemplated. Therewith the much debated and highly volatile Prince once more became the key to Austria's future. Known as a swash-buckling, daring, headstrong young conservative and boon companion, he seems more like a Polish nobleman out of Sienkiewicz's novels than a representative of those who are devoted to the Fascist ideology, Austrian model. Behind him are unquestionably all those who would proclaim a strictly authoritarian version of "Quadragesimo Anno" and who repudiate democratic institutions on philosophic grounds. Yet it is still far from certain that the influence of Othmar Spannism is on his side rather than on that of the Nazis. Certainly Chancellor Schuschnigg emphasized his personal doubt in several addresses, one of which voiced the fear "that a general attack was again being prepared to shake the country to its foundations and challenge its freedom."

Independent Puerto Rico?—Few voices were heard in praise of the bill suddenly proposed by Senator Millard Tydings of Maryland, April 23. After a plebiscite in November, 1937, Puerto Rico would enjoy a transitional commonwealth status for four years and then become independent. Consequently, if the voters so decided, the island would then be deprived of federal relief, which now amounts to $1,000,000 a month not to mention AAA benefits of $10,805,000 and a reconstruction fund of $26,000,000 for the present fiscal year. Independence would also place Puerto Rico outside our tariff wall in four yearly steps of 25 percent. Since Puerto Rican sugar is more expensive to produce than Cuban sugar this would mean the ruin of the Puerto Rican industry which is the island's principal source of cash from outside. The effect

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on Puerto Rico's entire export trade, of which 95 percent is with the United States, would be incalculable. Puerto Rican leaders say that if the bill is enacted the island's voters will truly be asked to decide between their present "colonial" status and a measure of security, or independence and starvation. The majority party is in favor of statehood, which it claims was promised in the Democratic campaign platform. Observers are highly puzzled by the bill Mr. Tydings has proposed in the Senate with the backing of the administration. Various factors are suggested, among them the recent assassination of the able and popular Colonel Riggs, the vociferous agitation for independence by certain of the island's political leaders, the cost of administration and relief, and the "good neighbor" policy in Latin America.

Non-Catholic Religious Activities.—The Union of Orthodox Jewish Congregations meeting in New York, April 26, adopted a program which calls for the appointment of a permanent committee on social justice empowered to fight for the five-day week, slum clearance and social legislation for the young and aged. Permanent social justice commissions are already a part of the synagog machinery of the Conservative and Reformed Jewish groups in this country. * * * This summer the Los Angeles Tenth District California Congress of Parents and Teachers and the ministry in southern California will cooperate in providing religious instruction in vacation schools for nearly 500,000 children from the Los Angeles County schools. It is reported that 60 percent of the school children in the county are without religious affiliation. * * * The National Committee for Religion and Welfare Recovery reports that since 1927 annual expenditures for armaments have increased by more than $50,000,000, contributions to churches have decreased by $240,000,000. Interest on war debts and bonus payments would make total annual war expenditures four times the annual disbursement for churches and related religious agencies. * * * Northern Baptist state and district conventions are being held in fourteen states in various parts of the nation.

Bringing War Home.—While saying much with great timely importance but practically no novelty about the need for better international understandings, backed up by an international police to restrain unbalanced intransigeance in times of misunderstandings, Lord Allenby, addressing the students of Edinburgh University, saw at least one ray of light in storm clouds. Modern armaments, principally the air forces with their bombs, high-explosive, incendiary and poison gas, which will be dropped on non-combatants, men, women and children—preferably while they are sleeping or trying to sleep; that is, at night—as well as on combatant forces and their auxiliaries, are going to make such a bad time for "the politicians and statesmen who are authors and initiators of war," though they may stay far behind the front lines of combat, that they will think twice about starting a war in the future. Lord Allenby's hope was that things might be so bad now that, according to the law of averages, they were bound to improve. "The lust for expansion is not yet dead," he added, "but the glory of conquest is departing. Its gains are Dead Sea fruit, its legacy bitter memories alone. . . . Is it too much to believe that the human intellect is equal to the problem of designing a world state in which neighbors can live without molestation in collective security? Why should not there be a world police, just as each nation has its own police force today? Man has become willingly or unwillingly a citizen of the world and the duties of that citizenship cannot be evaded." A live hen was thrown at the head of the speaker by the students in a spirit of fun.

Notable Anniversary.—As a fitting observance of the fifth anniversary of the Catholic Poetry Society of America a solemn high Mass of thanksgiving was sung at St. Leo's Church in New York, April 26. Reverend John La Farge, S. J., associate editor of *America,* was the celebrant, Reverend Gerard B. Donnelly, S. J., associate editor of *America,* the deacon, and Reverend Eckhard Koehle, O. S. B., managing editor of *Pax,* the subdeacon. Stuart Cheney of the Liturgical Arts Society was master of ceremonies and the Schola Choir of the Liturgical Arts Society sang the Mass—the Gregorian Mass Number 1 for Easter time. John Gilland Brunini, executive secretary of the society, presided at the breakfast which followed and read messages from Reverend Francis X. Talbot, S. J., chaplain of the society, and Clifford J. Laube, chairman of the Executive Board. Mrs. Edith Donovan of the *Catholic World,* Frederic Thompson of THE COMMONWEAL, and Francis X. Connolly of Fordham University, founders and members of the Executive Board, were introduced. Father La Farge warmly congratulated the society on its success and said that the chief challenge that it faces today is the need of orienting spiritual aspirations to their proper ends. The final speaker was Richard Reid, director of the Catholic Laymen's Association of Georgia and recipient of this year's Laetare Medal from Notre Dame University. Mr. Reid spoke enthusiastically of the general cultural appeal of the society for people of a wide range of religious beliefs.

Religious Postage Stamps. — Postage stamps have aided missions, hospitals, and bored kings. They may also, in these days, be aids to religious instruction. Few realize, we are told in a Belgian magazine, how many stamps have a spiritual connotation. Good popular examples are the Italian "Propaganda of the Faith" issue and Hungary's beautiful Saint Imre issue, neither of which is very expensive. Lovely miniature Madonnas appear on many stamps, there being a particularly attractive Belgian "Virgin Mary and Arms of Seven Abbeys." Italy and Portugal have honored Saint Anthony, France has its Sainte Jeanne d'Arc stamps, and Czechoslovakia has an interesting Saints Cyril and Methodius issue. The Beatitudes are the subjects of Germany's attractive 1924 series. Great abbeys and shrines have been duly commemorated: Spain brought out scenes of Montserrat on stamps several of which beguile the collector; Italy has done well by Monte Cassino; and Belgium's well-known

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Abbey of Orval series have been much appreciated. Polish stamps commemorate the cathedral of Cracow, Portugal has reproduced pictures of Lisbon cathedral, and few need to be reminded of the French Mont Saint Michel and Reims cathedral stamps. Belgium has honored the memory of Cardinal Mercier; Austria has stamps commemorating Monsignor Seipel, and Italy has, of course, done nobly by Dante. There are Eucharistic Congress stamps for the collectors of Irish and Brazilian issues. Switzerland has honored the charitable nun. Pictures of Pope Pius XI and of St. Peter's appear on Vatican City issues. These are a few of the stamps to which the delver in religious lore might profitably turn.

U. S. Arms.—A survey of appropriation bills for the War and Navy departments reveals an interesting distribution of the more than $1,000,000,000 aggregate which will be our largest peace-time expenditure for arms on record. The House Naval Affairs Committee has approved an appropriation of $549,591,299. This is $67,859,920 more than was appropriated last year and unexpended balances will give the navy total resources of $621,900,000. This will provide for the continuation of construction on 94 auxiliary vessels and for the launching of 12 destroyers and 6 submarines of the latest types. Besides these surface and under-surface crafts, a fleet of 114 torpedo-bombers, which will have their bases of operations on aircraft carriers, and 333 other types of airplanes have been called for. In the last year before the World War, for comparison, the total naval appropriation was $140,718,434. The current Army bill, which has been passed by the House, provides a total of $545,226,318, as compared with $102,538,934 for the last year before the war. The most outstanding development of the land forces is to be an increase in the air service of 4,000 planes during the next five years. A concluding comparison may be made with the 1919 army appropriation which, although after hostilities had ceased, was financially a war expenditure year; this totaled $10,225,478,317, while the navy appropriation was $1,573,468,000. Last week, Senator Nye's Munitions Committee, in a four to three majority report, called for government ownership of all shipyards and arms and munitions plants supplying the United States forces. The minority, opposing nationalization, urged rigid regulation.

* * * *

Chambers of Commerce.—On April 27, in a Washington hotel, the American committee of the International Chamber of Commerce gave a big dinner where ideas for advancing international trade were discussed. Bilateral tariff agreements were condemned and the "most favored nation" treaties upheld. People who dread all imports were castigated. Thomas J. Watson, president of the International Business Machines Company, paid a surprising tribute to the efforts of the Roosevelt administration and called for cooperation of all groups in meeting problems. The directors' meeting of the Chamber of Commerce of the United States occasioned some old-line attacks on the New Deal, but leaders were notably intent on quieting the fight between big business and the administration. A plan for a survey on unemployment to be undertaken by business was introduced by John W. O'Leary and accepted. He expressed the idea: "That there is not just one unemployment problem, and that the solution is not in one prescription, but in many, to meet widely different conditions. Action must be positive, not negative—that is, it must provide for creation of new wealth and new jobs to furnish the unemployed with income." On the first day of the Chamber of Commerce annual meeting, Secretary of Commerce Roper offered the cooperation of the administration in all reemploying. Lewis H. Brown gave the most direct reply of the business men. "Business, no matter how strenuously it might try, cannot arbitrarily absorb the 10,000,000 unemployed." He said the government must promote the free flow of capital by easing SEC action, that it must specifically encourage a flow of money into mortgages, that the profit motive must be rehabilitated, that the government should not compete with private enterprise, and that in general there must be a Right swing against inflation, mounting debt, overcentralization and taxes levied for reform. Harper Sibley, president of the Chamber, called for a kind of peace: "Our ills are not to be cured by the flaying of business by the politician or condemnation of politics by the business man." Furthermore: "Business management must justify itself not by the faith it professes but by the good works it does in keeping with the injunctions that faith lays upon it."

Consumer Survey.—A study of consumer habits in the United States, to supplement the far more available statistics on production and payrolls and wages, is being undertaken under the direction of economists and statisticians of the Department of Labor. The new information is said to be much needed for the guidance of the various government efforts at a planned economy and also, it is hoped, may aid the rationalization by private industries of their enterprises. Some 8,000 visits have already been made and, from this experience, general classifications of the information to be sought have been planned. It has been decided to confine the survey to family budgets; in other words, foreign-born and persons living alone are not to be counted. A specific instance of the method of procedure is afforded by a group of tabulators in New York City. One hundred of them are now in the field and four hundred others in a large loft are taking an eight-day course on how to gather the required data. Another hundred workers are being selected from WPA lists. The entire project is being financed by the WPA. The surveyors are expected to make in all, by July 1, some 60,000 contacts with the heads of families. The families will be classified according to income and asked to give information about their expenditures for food, clothing, amusements, doctors and other items of cost of living, all of which is to be tabulated in six-page reports. No names or addresses appear on these reports and the directors of the project estimate that about 95 percent of the families so far visited have been willing to cooperate.

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The Play and Screen

Bury the Dead

MOST of us have heard the old remark concerning the dog who walks on his hind legs—"he doesn't do it very well, but we wonder he does it at all." It is a remark which applies to many a young writer and the reason for his initial success, and usually, alas, it does for his artistic epitaph. But it is a remark which does not apply to America's latest wonder-child of the theatre, Mr. Irwin Shaw. Though Mr. Shaw is only twenty-three, he has in "Bury the Dead" written a truly moving and human play, a play which despite its faults is among the most effective works produced by any American dramatist of recent years. In it Mr. Shaw displays four great virtues—a basic theatric sense, a feeling for pungent dialog, emotional intensity and greatest and rarest of all—imagination. It isn't that the theme of his play is in itself original, for it is the theme of "Miracle of Verdun"—of soldiers killed in battle who refuse to die—it is that Mr. Shaw has approached the theme from an original angle and has carried it out with sincerity and power.

Let me give the story in the fewest possible words. The scene is a battle-field of the next war. A squad of soldiers are burying six corpses. They place them in the trench and suddenly the six rise in their graves and face the men who are to inter them. They refuse to be buried, saying that they want to live. The soldiers call their captain who, while sympathizing with them, asks them to lie down. They refuse. The generals hear of it and the Commander-in-Chief comes and talks to them, telling them that as they are dead it is their duty as soldiers to lie down and be buried. They again refuse. The generals thereupon call their mothers, wives and sweethearts to try to persuade them to lie down. The women come and talk with them, but still they refuse. The generals finally shoot at the dead men with their pistols, whereupon the soldiers call upon their dead comrades to join them. Thereupon the dead men step out of their graves, and move against the generals.

Had the conclusion of the play been as effective as the beginning, it would have shown Mr. Shaw already a master of dramatic technique. The opening scenes, if we omit the most unfortunate and unnecessary introduction of a priest who is brought to exorcise the evil spirits from the dead men, are poignant and poignantly expressed, but the scene with the women is twice too long, and the end is confused. We don't exactly see what the dead men are going to do when they step beside their living comrades. The trouble here is probably Mr. Shaw's initial lack of clarity of thinking. Is the play a general denunciation of war, or is it merely the expression of a dislike of the high command? Undoubtedly Mr. Shaw's intention is the former, yet the lines of the play often make us believe that Mr. Shaw revolts at the idea that youth ever should die at all. If this is his belief it is nature and not man who is his enemy. In the speech of one of the women there is a hint that the author is another one of our radical revolutionists, in which case he cannot be an enemy of war, but only of the type of war he does not like. Does he believe that no man should be killed in war, or only that aristocrats and the middle classes should die? In short, despite his emotional sincerity, his intellectual processes are either considerably less sincere or are distinctly muddled. Is this the result of Mr. Shaw's youth, or is it that like so many propagandists he seizes every weapon to fight those he dislikes? For his own artistic future let us hope it is the former.

The Actors' Repertory Company has given it a worthy production, and the acting of its members gives hope that a new producing organization has arisen which will mean much to the American theatre. The cast is uniformly admirable, though especial mention ought to be made of Neill O'Malley as the captain, Aldrich Bowker as a general, Robert Williams as the sergeant, Robert Porterfield as a soldier, Kathryn Grill as one of the women, and of the direction of Worthington Miner. It is understood that the Actors' Repertory Company has no intention of entering the field of radical propaganda. This is of good omen. Life is too varied to be put into the straitjacket of any political or social idea; if the theatre is to be truly vital it must be general in its sympathies. (At the Ethel Barrymore Theatre.)

GRENVILLE VERNON.

Showboat

OSCAR (THE SECOND) HAMMERSTEIN'S screen adaptation incorporates all of the melodious spirit of musical gaiety and charm that Miss Ferber's novel inspired in the predecessors on stage, screen and radio, recreating the glamor of one of America's best-known earlier institutions: the river showboat. The more serious side is in essence a dramatic romance that is sympathetically homey, yet humanly humorous, the fun effectively alleviating any somberness that is threatened by the husband who was afraid, and deserted, and the wife whose soul was courageous, that courage guiding their child to theatrical stardom and a reunion. Opening with the river showboat sequences, the tale plunges into the beautiful and youthful dramatic romance of Irene Dunne, as Magnolia, and Allan Jones, portraying Gaylord Ravenal. The theme stays closely to their love, the joy of the parenthood that blesses it, their separation and happy reconciliation.

The music as featured in solo and chorus radiates the charm of old Negro spirituals and folk-songs, and in between inspires dancing that revives the slow rhythmic grace of old-fashioned cake-walks, soft shoe and sand tapping. Jerome Kern's music is a grand embellishment—words by Mr. Hammerstein, on occasion. And so are the main characterizations, portrayed in support of Miss Dunne and Mr. Jones, by Helen Morgan, and by Charles Winninger as Cap'n Hawks, skipper, the rôle he created in the original play on the stage just ten years ago. Not overlooking Paul Robeson singing his favorite "Ol' Man River," and the fun of very funny Sammy White and Queenie Smith. Moreover, there are 50 dancing girls, 200 voices and 3,500 extras. Intelligent direction molds all forces, and settings and locales are highly interesting.

JAMES P. CUNNINGHAM.

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Communications

SHOULD THEY GO TO PRINCETON?

Garrett Park, Md.

TO the Editor: Should Catholics go to Princeton? *Distinguo:* For graduate studies? Yes, if they so wish. For undergraduate work? No. Absolutely no.

There is no conflict of opinion on the matter within the Church. Some of the faithful do not like it for reasons to be noted later. But Canon 1374 has the same meaning whether it is read in Detroit or in the Eastern States. "Catholic children must not attend non-Catholic, neutral or mixed schools, that is, such as are also open to non-Catholics. It is for the bishop of the place alone to decide, according to the instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools may be tolerated, without danger of perversion to the pupils."

While it is true that British Catholics get their degrees from secular universities, it is also true that the bishops have seen to it that there is no danger of perversion. Hence the young man goes up armed with his scholastic philosophy, and able to defend the position of the Church. Also in the case of the Holy Father conferring the Cross *Pro Ecclesia et Pontifice* upon Dr. Whittaker for his good work in the Catholic Students Union at the University of Edinburgh there is no argument against the position of the Church in this matter. The Cross was for the zeal displayed in trying to keep souls in the Faith of their fathers, just as we would praise similar action if a Cross were bestowed upon Dr. Herzfeld of Hopkins for beginning a club there for Catholics. I am sure Dr. Herzfeld is not trying to attract Catholics to Hopkins.

I think Mr. Taylor twists the clear meaning of Monsignor Sheen's words. Thus twisted it runs: Princeton will be bettered, will be made less dangerous to the Faith, will be Christianized (what is it now?) if we manage to get a good number of fine Catholic young men to matriculate there. I agree with you, Dr. Taylor, if they are postgraduates. If they are undergraduates, I say you are almost guilty of treason.

Your argument is this. Here is a barrel of apples, spotted, specked, tainted, not rotten—all of them easily representing prejudice, bigotry, family traditions and feelings against the Faith, ignorance of Catholic belief, and a more or less unwillingness to hear the Truth or see it. Now into this barrel of spotted apples we throw a dozen, two dozen, a gross of good apples, boys fresh from Catholic high or prep schools, and not a few from non-Catholic schools of the "swankier" type. What happens? The specks and blemishes disappear? Experience points the other way. The good apples pick up the specks and blemishes.

Of old the Spartans did something similar. Out upon the hillside they threw the new-born baby boy, and if he lived, well, he certainly would make a good hardy soldier. If the exposure to the elements proved too much for him and he died, well, the State was better off without him.

The young boy fresh from high school, presumably a Catholic high school, goes to Princeton, Hopkins, Yale, Harvard. If he is able to serve daily Mass, as Dr. Taylor notes, that will be very edifying. But two hundred or more Catholic students cannot serve daily Mass. And besides serving Mass is not getting a Catholic education. Where is he to get his fundamental training in Catholic philosophy, where his correct knowledge of the position of the Church through the ages, where to learn just why abortion and birth control are against the law of God? Surely the professor who believes in no God, will not convince him that the Church is absolutely correct in her legislations on these points.

According to Dr. Taylor the presence of the Catholic boys at Princeton will effect the Christianizing of the professors of chemistry, physics, biology and geology. Can you picture the timid freshman or sophomore telling the biology prof that he is wrong when he insists that there is no such thing as a spiritual soul? They are also to Christianize the students of history, politics, etc. Experience seems to prove that the Catholic attending such places is always on the defensive, is always hearing his faith picked to pieces, in lectures, labs, rooms, and all the while by learned men and fine fellows who come from all parts of the country and the very best of families. Finally the conclusion comes to him that if these fine people, the very best, the right sort, those who will in later years be good for business contacts and social ones, too—well, if they think that the Church is all wrong on birth control for instance, there must be some truth in what they say. And therefore one need not pay too much attention to the Cardinal when he strikes out on that point. The Church does not know the latest findings in the department of social sciences, or biology, or eugenics.

The young boy fresh from his preparatory work is exposed to the following, as noted in a recent Hopkins catalog: archeology, art, biology, botany, chemistry, education, engineering, English, geology, history, history of science, Latin, mathematics, military science and tactics, philosophy, physical education, physics, political economy, political science, psychology, Romance languages, French, Italian, Spanish, Russian and even Sanskrit, but nothing about God the Father, or the Son or the Holy Ghost.

But there is a Catholic chaplain there. With all the zeal imaginable and all the learning possible Catholic chaplains cannot counteract the influence which the pushing-out-of-Christ from each of these courses must have upon the student. Is the professor who looks down his microscope and tells his listeners that those squirming amebae are merely the result of combinations of forces, to be the one to lift your son's heart to God? Is the geologist who scorns any Higher Power building the mountains, to be the one to explain the make-up of the earth? But there is a Catholic chaplain there. That is the pity of it, for the presence of a priest at Princeton and elsewhere is what makes many a Catholic parent falsely conclude that it is all right to send the boy to Princeton.

I know a school that preps for Princeton. It is a fact that is advertised by private letter, phone call or personal interview that it is perfectly proper to send your

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boy to their non-Catholic school, because a priest from across the street comes over to the "swanky" school twice a week for the purpose of instructing the Catholic boys there. No one questions the zeal of the priest, but what of prudence and Canon 1374? Has every Catholic boy in that school the permission of the Archbishop to be there? If that permission has been given, then the burden rests upon his shoulders. If it has not been given, then it is good to remember that Canon 1374 binds under pain of sin.

If it be perfectly all right to send them to Princeton and Vassar, then we are nearer than ever before to the solution of our debts and difficulties. You may send your young ones to the public school, or a "swankier" one if you can afford it, and you tell the parish priest to see to it that they get the proper instruction in Sunday School. In that way you get out from under the terrific parochial school expense. And if we say they should go to Princeton, then why not cease the annual collections for the schools and colleges, and *salva Reverentia,* the Catholic University? Let's get from under that debt with all its worry and anxiety. Send the priests and Sisters and students to nearby George Washington University. Put several Catholic chaplains there and the problem is solved!

The Catholic Church still holds, even though a thousand boys go to Princeton, that the only place for the Catholic student is the Catholic school and college. For in the Catholic institution only do you find Christ. "Be it sectarian or non-sectarian, the non-Catholic college aims at an immediate and worldly goal, and the Catholic college at an ultimate one as well. One busies itself with shadows; the other with the great Reality. One teaches no God, or neglects Him; the other tries to draw the soul out toward Him. One teaches Jesus Christ; the other no Jesus Christ. One is religious; the other anti-religious, or at best irreligious. One is Christian; the other is anti-Christian. One teaches a sort of humanistic religion, if any; the other teaches a divine religion. One presents the whole truth; the other only half-truths. The Catholic college teaches truth; the other with its deified science, its behavioristic psychology, its pragmatic ethics, and its mechanistic philosophy teaches falsehood. In the one you risk your immortal soul; in the other you do not."

Rev. Henri J. Wiesel, S.J.,
President, Georgetown Preparatory School.

Glasgow, Scotland.

TO the Editor: The Reverend T. J. Larkin, S.J., after quoting a paragraph from Professor Taylor's article in The Commonweal asks, "Are we to understand that a graduate of a Catholic high school is prepared to fulfil this tremendous task?" In answer I refer the reverend writer to what was actually accomplished, more than twenty-five years ago, by a band of such university undergraduates as Professor Taylor had in his mind when writing the paragraph. Briefly told, these energetic Catholic young men, imbued with the true spirit of Catholic Action, succeeded in making the Catholic minority in Liverpool University an integral part of university life. They were granted the largest auditorium in the university for the public lectures they sponsored. All sides of the academic life of the university, as well as the municipal officers of the city, were represented at one or other of these lectures. The lecturers were men chosen for their scholarship and for their ability to teach Catholic principles concerning all manner of questions social, philosophical, historical.

Nor did their work cease here. Having obtained the permission of the Archbishop, they visited in turn all the Catholic debating societies in the surrounding districts, thus sharing with their less-favored brothers the advantages that university life had provided for them. Practically all the workers in the Catholic Evidence Guild are graduates from secular universities.

Professor Hugh Taylor speaks because he knows what can be done. He has had practical experience of what has been done. He does not ask for the impossible!

Similarly in all the universities of Great Britain the Catholic university societies furnish openings, often the only openings, by which Catholic principles can secure recognition and gain a hearing in the universities. Want of space forbids my quoting many more examples of this penetration into non-Catholic atmospheres of Catholic principles brought about by the attendance of Catholics at secular universities.

With regard to the contrast which the writer makes between the mass education of the United States and the class education of England, may I remark that the number of Catholics preparing for university degrees in Great Britain would warrant the establishment of several Catholic universities. All teachers in secondary schools and most teachers in elementary schools are now university degree holding teachers.

While granting all that the reverend writer has to say about Catholicism being a culture and not a creed only, I still maintain that the reasons which secured permission for Catholics in England and Scotland to go to secular universities are as strong today as they were in 1892 (see "The University Question," Chapter XVI in "The Wilfrid Wards and the Transition") and are wholly in accord with all that Professor Taylor adduces in his article "Should They Go to Princeton?"

A Catholic Lover of Scholarship.

AUTHORS I HAVE MET

Webster Groves, Mo.

TO the Editor: For its ninth annual contest the International Mark Twain Society is offering a prize of $25 for the best essay of approximately 1,000 words on the subject, "Authors I Have Met."

The essay may deal with one or more authors of note whom the participant has actually known, met, heard lecture, or even merely seen. The chairman of the judges will be Stephen Leacock, who will look for freshness of presentation and vividness of description. All essays must reach us by June 1, 1936.

Cyril Clemens.

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Books

The Builders

The Ancient World: A Beginning, by T. R. Glover. New York: The Macmillan Company. Cambridge University Press. $2.50.

FOR SOME years leaders in the "new history" have ignored the factual procedure of the better-thought-of historians of the last century in favor of the ancient dictum of Polybius: "It is not the facts of history but the causes which interest us the most." The responsible citizen of today, as of ancient Greece, wishes to know something of the peoples who have made the world what it is, and of their thoughts and standards of value. He does not object to explanations which hint at vital results; e.g., what causes the rise and decline of democratic spirit; what changes traditions; what forms of associations are the more enduring; why retail trade depends upon coinage; why farmers have not the same attitude toward "golden ages" as artists and merchants have; why two or three men may shape the policy of most states; what causes the rise of a dictatorship, or the growth of Socialist principles; in brief, why must the past be used to shape the future, in statesmanship as in business?

These are some causes which the facts of history may not always explain, and in the minds of most men the value of historical facts are to that extent curtailed. But if history can set down the causes and the answers to human riddles, then history assumes a new importance. It is no doubt this revolutionary attempt on the part of Professor Glover of Cambridge University which makes his new book, "The Ancient World," of considerably more importance to the modern citizen than is the usual volume of history. The author's point of view is thoughtful, conservative and honest.

He includes remarkably interesting versions of the tales, epics and dramas of Homer, Epictetus, Herodotus, Xenophon, Polybius, and of many others. He believes that the age of Pisistratus was the real "golden age" of Athens, and makes a better case than do other historians for the age of Pericles. It must be remembered, says he, that a "hidden cause" is always better than an obvious one (how much of the thinking of the world has gone wrong through forgetting that!); and he tells why Rome appears as Babylon in the minds of the early Christians; why Herodotus is the most Homeric of men; why, in the words of Plato, Demos is the sophist who corrupts us all; how Hallowe'en serenades, and children's choruses, and the dollar sign ($) originated in ancient Greece; and why war changes its character and with what effects.

These are aspects of ancient history, but they are also aspects of modern, in all their implications; and Professor Glover has set a standard in the art of integration. No pretexts or occasions for wars or for demagoguery usurp the position of causes in his mind. The Spartans, for example, had a plausible pretext for fighting Athens. Their crowning stroke was the message, "We wish to maintain peace; and peace is only possible if you, the

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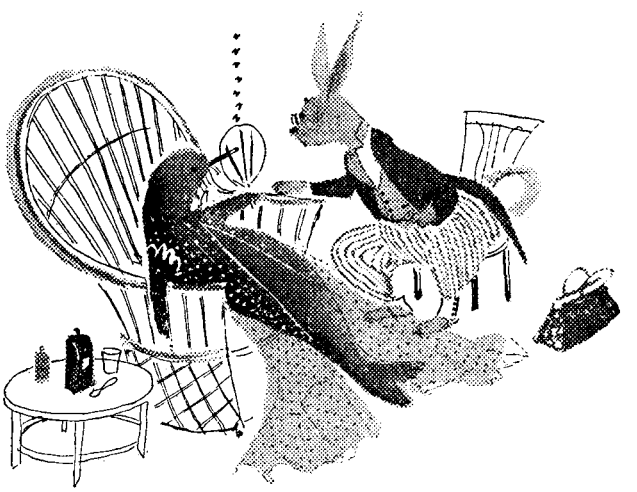

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NEXT WEEK

CATHOLIC ACTION IN KANSAS, by Mary Isabel Winslow, tells how the cruel problem of a neglected Mexican community in a city of western Kansas was met by an interested group of charitably minded students of Spanish working with a Church mission and the Red Cross. For a modest, practical and colorful social effort which did kind wonders in one of our innumerable foreign-language communities, this takes high rank. . . . YOUTH'S CONUNDRUM, by Valentine Matelis, attempts to show the reasonableness behind youth's present hesitation to get married. The extreme difficulty of assuring one's own support these days, and the far greater problem of undertaking with any confidence at all the care of a family is shown not as the personal weakness of chary young men but as a concomitant of the present machine industrialism. It is not that youth demands a luxurious style of life to which their parents were never accustomed, but that youth must have the equipment to meet present most insecure conditions. . . . MAMA'S BOY, by Haryot Holt Day, attempts to sever, in a "manly" and no very gentle way, the silver cord. The younger generation has swung far too far from a Spartan conception, according to this incisive writer. Mothers must be disciplined in order that youths will not fail to mature for lack of discipline. A vigorous article by one who believes that the birch is a useful part of any household's equipment. . . . Arnold Lunn, in THE CASE FOR TRUTH, argues for the realization that "in the contemplation of truth must man find the principal object of wisdom." Respect for truth survives among scientists who are unbelievers as an assertion, because "the faith in the possibility of science generated antecedently to the development of modern scientific theory is an unconscious derivative of medieval theology." In religion, truth has its absolute claims "because bad belief too often breeds bad conduct." . . . And next week will appear George N. Shuster's MR. DAN GILBERT AND THE COLLEGES.

Athenians, will let the Greeks govern themselves." How very modern!

"So much for pretexts; as for causes (quoting Thucydides) 'the Spartans were influenced not so much by the speeches of their allies (the Corinthians) as by the fear of the Athenians and of their increasing power; for they saw the greater part of Greece already subject to them.' The real but unavowed cause would explain many another war, whatever the contemporary politicians explained while they maneuvered for position."

A brief review, at best, can merely hint at the qualities of élan, of humor and of independent thinking which characterize "The Ancient World." After reading it one is tempted to agree with Thoreau that they who have not read about the ancients must have a very imperfect knowledge of the human race.

LLOYD W. ESHLEMAN.

The Saint of Charity

The Secret of Saint John Bosco, by Henri Ghéon; translated by F. J. Sheed. New York: Sheed and Ward. $2.00.

THOSE familiar with the lives of the saints do not need an index to the secret of Saint John Bosco, for it is Charity. But the world, even today when the great order which he founded is apparent in brick and stone and Salesian-trained boys grown to splendid manhood, continues to need this lesson. It sees the results and materially can appraise them in its own terms of success. Considered in one aspect, which M. Ghéon does not neglect although he is sufficiently profound to give it minor place, John Bosco was a man after the world's heart. He was a builder, he was far in advance of his times, he knew no limit to his ambitions, he got things done. His success story, which begins in poverty and takes Horatio Alger proportions, is in large outlines repeated in many modern ones; but—and here lies its incomprehensibility for those who do not see beyond the material—it ends as it began, in poverty. A man, who could have been the Henry Ford, the James J. Hill, the Andrew Carnegie of his time, never possessed material wealth.

To explain this seeming enigma M. Ghéon has brought the finest equipment of a biographer. He sees his subject from every angle and the many-faceted character of a man remarkable from any standpoint is presented with wholeness. This biography, then, is no series of panels but one artistically conceived and executed picture, animated with integrity of purpose. One must be given the proper clue to the design and this M. Ghéon does without elaboration of pious detail, with admiration of subject untouched by myopic hero-worship, with complete simplicity and undistorted synthesis. His book will gladden even those to whom it may come as partial repetition of well-known facts; to those who are being first introduced to this recently canonized saint it will come as an inspiring presentation of one who worked in the ways of the world but was not of the world.

JOHN GILLAND BRUNINI.

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A Modern Painter

Seurat and the Evolution of "La Grande Jatte," by Daniel Catton Rich. Chicago: University of Chicago Press. $1.50.

IN THIS, the third of a series of monographs on modern art published by the Renaissance Society of the University of Chicago, Mr. Daniel Catton Rich, associate curator of the Art Institute of Chicago, handles the paradox of the scholarly and the readable with unusual success. The clarity of the style with which he analyzes a creative work whose claim to greatness is essentially clarity and inexorable logic, easily deflects one's attention from the frequent annotations and their careful documentation. They represent an exhaustive examination of source material and the authoritative contributions of certain collectors and friends of the artist. Several of the sixty photographs which illustrate the book are here published for the first time.

The painting itself, which Mr. Rich likens to Courbet's "Funeral at Ornans," Renoir's "Dance at the Moulin de la Galette," and Cézanne's "Cardplayers," belongs to the Helen Birch Bartlett Memorial collection at the Art Institute. It is one of seven finished paintings by the artist and the most important of them. Plenty of importance has been attached to it because of the divisionist technique with which actual paint was finally applied to the last canvas but seventy drawings, painted sketches and studies, all of them impressionistic, not all of them divisionistic, precede the ultimate decision of style. Mr. Rich's thesis is concerned with the seventy preliminary studies, the two-year development of the final painting, and the labored point thus made by the artist of the validity of form and flawless composition despite the use of the impressionist brush wielded by his contemporaries so gaily and irresponsibly. Seurat only painted seven canvases but seventy studies for one of them. Monet, for instance, painted many times the seventy but never the finished seven.

Impressionism is a name which too often labels the conception of a completed evolution of artistic idiom whereas, Mr. Rich points out, it "staked everything on that part of the process we call the analysis." Seurat painted before nature like the Impressionists but his achievement was to subject the result to a discipline as classic as that of Ingres and Poussin, Raphael and Piero della Francesco.

The pictorial analysis is the point of the book. Biographical material is omitted unless it illustrates the method which the artist employed. The picture can bear looking at for itself and the extended analysis, far from introducing elements which the artist never intended, is designed to uncover not only what the artist achieved consciously but also what he recorded unconsciously . . . "the critic's place is to make explicit what the artist leaves implicit." Mr. Rich's book is not only valuable in Chicago where it facilitates intimate enjoyment of the painting but takes its place more than adequately in the growing bibliography on Seurat.

MARIE ZOE MERCIER.

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The Best Sort of Memory

Manuscripts and Memories. Chapters in Our Literary Traditions, by Michael Earls, S.J. Milwaukee: Bruce Publishing Company. $2.25.

FATHER EARLS has the best sort of a memory—one which treasures the old happy far-off things of life: friendships, and books and their makers, and the "spirit of place" which haunts now Georgetown or Washington at the end of the last century, now the famous Back Yard of Holy Cross College, with more evanescent glimpses of London and Paris and Ireland. From these affectionate pages one may reconstruct almost life-size portraits of Charles Warren Stoddard, who himself had been the friend of Stevenson, of Maurice Francis Egan with his "benign qualities of scholar and gentleman," and of Louise Imogen Guiney, the New England poet of Old England, for whose knight and chaplain the author has long since qualified. The learned Condé Pallen and the whimsical "Aguecheek" (Charles Bullard Fairbanks) are also of this elect company, which is lighted by the different but definite auras surrounding Father "Shealy of the Jesuits" and Father Hudson of the *Ave Maria*. And one is glad that it includes anecdotes of Chesterton and the Kilmer family and Thomas Walsh and Kathleen Norris, also.

But in the main these "Manuscripts and Memories" are one more *apologia* for the 1890's, if by this time the 90's need one. Father Michael Earls gossips almost as delightfully as Dr. Egan himself; and if his background is largely collegiate, his outlook is concerned always with "that university which is the Communion of Saints"—mercifully stretched to include a few lovable sinners.

KATHERINE BRÉGY.

Come Back to Erin

The Spirit of Ireland, by Lynn Doyle; illustrated from photographs and drawings by Brian Cook. New York: Charles Scribner's Sons. $2.75.

THE NEWEST spirit of Ireland, the spirit of friendliness and kindness among neighbors, is the high point that Lynn Doyle presents in "The Spirit of Ireland." He is not demonstrative in its presentation but from a wealth of knowledge of his people and their processes of reasoning he has given the world one of its most alluring and dramatic nuances. Many years ago when we read Thackeray's story about his travels in Ireland we were amused and gratified at the two boys whom he described as discussing Ptolemy, in their rags, on a Cork quay. It was a great story for us who were born in Ireland, but Doyle in a splendid Irish lightness of touch opens up a new island, a picturesque and worthwhile land that we love to contemplate—an Ireland in which everybody loves everybody else. Too long has it been the fate of Erin's sons and daughters to know only a literature of fighting and its component parts. In fact we have been accused of loving such stuff.

In "The Spirit of Ireland" Lynn Doyle presents many passages that deal with our love of humor. In other words, he leaves the humor with us and takes the filth out. He has been ably seconded by the illustrations so

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skilfully arranged throughout the book. It is unnecessary to enter into the story of Scribner's publishing. The work is beautifully and expertly done as is the custom of that first-class house. The paintings by Paul Henry and J. Humbert Craig add beauty to the letter press.

One of the most delightful stories in the book tells of the author's first visit to the monastery of Mount Melleray in the Knockmealdown Mountains. He did not understand the monks when he arrived but he obtained a blessing from the experience and he tells all about it. He starts his story with the statement that "Human kindness is fundamental in Irishmen," and from this basis he weaves a story that takes one over Ireland with a prayer in the heart and keen joy.

In the preface of the book author Doyle notes that it is not intended as a guide-book: "I have merely tried to create in others the impressions that the different parts of Ireland have made on myself."

Mr. Doyle's story is full from every viewpoint. He writes of both the Galway wildness and the industrial regions of the North of Ireland and he brings into sweet communion all the alleged warring forces of "the most distressful country that ever has been," and makes us enjoy the beauty of his clear exposure of the old canards.

EDWARD J. BREEN.

A New Church History

L'Eglise Primitive, by Jules Lebreton and Jacques Zeiller. Paris: Bloud et Gay. Paper, 60 francs; bound, 100 francs.

De la Fin du 2e Siècle à la Paix Constantinienne, by Jules Lebreton and Jacques Zeiller. Paris: Bloud et Gay. Paper, 60 francs; bound, 100 francs.

THESE are the first two volumes of a new "Histoire générale de l'Eglise, depuis les origines jusqu'à nos jours," which is being published under the direction of Augustin Fliche and Victor Martin, and which will eventually include twenty-four volumes. This new history is intended to take its place beside the important secular histories which are appearing under the editorship of Gustave Glotz, Philippe Sagnac and Eugène Cavaignac. Like them it will embody the results of the best historical researches of the last half-century. Each volume will be written by men of outstanding competence in the particular field covered. Judging by the list of authors given in the prospectus, this work should fulfil the expectations of the editors, and provide a history of the Church which, in the light of present knowledge, will be definitive.

The present two volumes combine the efforts of Père Lebreton, S.J., eminent theologian and professor of Christian origins at the Institut Catholique of Paris, and of Jacques Zeiller, director of studies at the Ecole des Hautes Etudes of the Sorbonne, whose writings in the field of Roman history have won him a justified renown. The contributions of both are distinguished by broad and tranquil scholarship, and exquisite clarity of style. The format, paper, printing and scholarly apparatus are in keeping with the excellence of the contents.

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A Romantic Soul

The Works of Thomas Lovell Beddoes; edited with an Introduction by H. W. Donner. New York: Oxford University Press. $8.75.

MR. DONNER has done remarkably well by both Beddoes and Oxford: this is the edition for which readers have hoped, plus much they could not reasonably have expected. So many fragments and variants are necessary sources of annoyance, but the works of this poet must consist in large measure of such things. The editor's pains cannot make of Beddoes another being than he was, but do help all to understand the reality. Of unusual value are the German pieces included. They help to make it clear by way of illustration through an extreme instance what the Gothic reaction against classicism was. A good deal that Professor Babbitt read into Wordsworth is really to be found in Beddoes; but this circumstance tends only to heighten one's interest in the debate between "humanists" and "goths," which is not the affair of a generation but of all time. Beddoes is compounded of beauty and instability. On the last we may well temper criticism with mercy. Concerning the first there can be no doubt. He has stanchly outlived his time.

Cottage Gardens

Green Grows the Garden, by Margery Bianco. New York: The Macmillan Company. $1.50.

IT IS now the season to invite a garden, any kind of a garden, into one's life; and a charming and highly practical invitation is extended in this book, itself like a pot of fresh, deep loam in which to make flowers and herbs sprout at an amazing rate. Mrs. Bianco has reasoning ideas on cottage gardens and small patches of bloom and those heavily disappointing things—rock gardens! Her words on "Herb Gardens" are intriguingly poetic, and you will find a "Dish Garden" to be small things of the wood arranged microscopically in a dish. But the author being English born, is perhaps at her best in two fragrant chapters called "In an English Garden" and "Some English Wild Flowers." The little book is illustrated with sprightly and engaging drawings which accord admirably with the pleasant character of the text.

CONTRIBUTORS

GOETZ BRIEFS, formerly professor of national economy in the University of Berlin, is now on the faculty of the Catholic University of America.

HEINRICH WAELLERMANN is the pseudonym of a Catholic eye-witness to the incidents he relates as well as an observer of German affairs.

SISTER M. MADELEVA, C.S.C., is a poet and critic, and the author of "Knights Errant," "Penelope, and Other Poems" and "A Question of Lovers, and Other Poems."

REV. R. A. MCGOWAN is assistant director of the Social Action Department of the National Catholic Welfare Conference.

PADRAIC COLUM, an Irish writer, is the author of many books, of which the latest is "The Legend of St. Columba."

LLOYD W. ESHLEMAN is a writer of reviews and critical articles.

JOHN GILLAND BRUNINI, executive secretary of the Catholic Poetry Society of America and the editor of *Spirit*, is the author of "The Mysteries of the Rosary."

MARIE ZOE MERCIER is an essayist and critic.

KATHERINE BRÉGY is a critic and poet and the author of "The Poet's Chantry," "Poets and Pilgrims" and "From Dante to Jeanne d'Arc."

EDWARD J. BREEN is a journalist and critic.

REV. WILLIAM GRANGER RYAN is professor of apologetics at St. Joseph's College for Women, Brooklyn, N. Y.

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